

INVESTIGATING COMPASSIONATE LOVE
AS A CENTRAL VEHICLE IN
HEALING MINISTRY

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by

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ABSTRACT

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The purpose of this project was to implement and evaluate the efficacy of a curriculum that equipped participants to express compassionate love in action associated with Jesus' compassion. The hypothesis, which proved positive, was that a training curriculum in compassion increases participants' understanding and expression of compassionate attitudes towards the suffering of others and healing of those for whom they prayed. Participants for this mixed-methods study were from H-Rock, a multiethnic charismatic church in Pasadena, California. Components for triangulation, analysis, and interpretation data included pre- and post-teaching questionnaires, interviews, and journals.

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Most of all, I thank Father, Son and Holy Spirit—the one true God, for the salvation that freed me to be able to equip believers to increase their understanding and expression of compassionate attitude in the presence of God. I thank God for giving me wisdom, finances, and provided me with all the helpers who enabled me to finish this project. I also honor my exceptional husband Curtis, who has been a constant source of support, encouragement, and love. His kind and unquenchable loving hand led me to accomplish this program. He, together with our three children, Diana, Carolyn and Howard, gave of themselves in order that their wife and mother could successfully complete this undertaking.

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examination of the project preparation and data with an eye to synthesis and conclusion.

My thanks also extend to my context associate, pastor Karl Malouff, who shared contextual information gained during his many years service to the H-Rock Church. He provided resource materials and his time in fruitful discussions. In addition, Pastors Angie De Forrest, Matthew Dunn, Kathleen Dillman, Joseph and Grace Noh and their team expressed their interest and concern through faithful prayers.

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DEDICATION

To the memory of my mother, Bang, Bok Soon, a seer and prophet, and Reverend Park,
Bong Hee, a Korean Methodist pastor and my father.

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LIST OF ABBREVIATIONS

CLCP	Compassionate Love as a Central Power
KUMC	Korean United Methodist Church
MSC	Morning Star Church
MT	Masoretic Text
PEH	Participant's Expectancy of Healing
REH	Recipient's Expectancy of Healing
RH	Result of Healing
SSM	School of Supernatural Ministry
UMC	United Methodist Church
UMW	United Methodist Women
UTS	United Theological Seminary
WLI	Wagner Leadership Institution

INTRODUCTION

Compassion as tangible love from God seems like a left behind character in today's society. In some charismatic Christians who pray for healing are allowed to overlook the importance of demonstrating Jesus' compassionate love. This oversight prevents the free flowing of the Holy Spirit for healing. Thus, even as they intended to demonstrate love as a healing force, the methods observed seem to be somewhat mechanical and impersonal. The ministry of healing, particularly in a religious context, must clearly mirror Jesus' ministry of compassion.

Compassion means that some portion of one's love attends to the pain of another and moves to do something about that need.¹ It is an act of selfless behavior motivated by compelling love, which is altruistic.² God in Jesus demonstrated His love in action on a cross when He crucified once for all. In His ministry, Jesus gave Himself to all those who needed physical, emotional and spiritual healing. His compassionate love heals the sick so they become able to function as originally designed.

Jesus teaches His disciples to love one another in action so that they can replicate His healing ministry: heal the sick, raise the dead, cleanse the lepers and cast out demons

¹ *Merriam-Webster Online*, s.v. "compassion," accessed July 12, 2013, <http://www.merriam-webster.com/dictionary/compassion>.

² Gary L. Sapp, *Compassionate Ministry* (Birmingham, AL: Religious Education Press, 1993), 1.

(John 13:34; Matthew 10:8).³ The task of this project was to restore to Jesus' disciples the power of compassionate love as a healing force in the presence of God. His love, moving with His characteristic compassion, preceded His healing ministry. An example of this is found in Luke: 7: 11-17. Jesus' heart breaks because His nature is love, and He is immediately moved with compassion (Greek, *σπλαγχνίζομαι*: *splagchnizomai*) when He tells a widow to stop crying and He touches a bier on which her only son's dead body was placed. Then, He raises the dead and heals a widow's spiritual and emotional life. He shows his self-sacrificing love by attending to the pain of the widow before He turns to the son. This trait is a significant mark of his discipleship model.

It is arguable that this culture of Christian compassion as a central vehicle of healing should be normative and available today in a practical experiment of healing. The role of Jesus' disciples is not only to proclaim the word but also to demonstrate the presence of God whose nature is love. He gave His disciples the authority and power over evil to continue His ministry as a continuation of that love in action.

Questions that surround healing ministry today and were of ongoing consideration included the following. Does training increase the effectiveness of those who pray for the sick? As a result of training, do those who pray for the sick experience deeper spiritual growth, stronger faith, and increased intimacy with God? How does an attitude of compassionate love affect those who receive prayer? How does the experience of healing miracles (testimonies) affect those who pray for the sick?

³ All Bible references are from the New Revised Standard Version unless otherwise noted; all Scripture references in this document are from the NRSV.

This project tested the efficacy of a curriculum of compassion that will instruct participants in a deep understanding and expression of Jesus' compassionate attitude towards the suffering of others. The four-week training event places compassionate love at the center of the healing ministry, such that flows from an intimate relationship with God in which the healer listens to and obeys His voice. Jesus' healing power followed His love in action. That ministry was continued in the work of the apostles and in the early church and it has continued until today through all those who model it faithfully.

Chapter one discusses the synergy of the researcher's spiritual journey to freedom in Christ beginning with her in the life aftermath of World War II and the Korean war, as an immigrant, as a Wesleyan, and within the urban charismatic context of Los Angeles County, through the mission and identity of H-Rock, and into their healing ministry and purpose for the project. God's unquenched love brought all of these together to initiate this project for a community, which is desperately in need of spiritual, emotional and physical healing. God led the author to replicate His gathering of disciples by leading a life-group and women's spiritual autobiography group, counseling individuals and couples, evangelizing unbelievers, and becoming involved with healing and deliverance ministries, which led to a commitment to others who suffer.

The second chapter establishes the biblical foundations for compassionate love, which is the force that precedes any salvific healing takes place. This chapter focuses on Isaiah 53:4-5 and Luke 7:11-17 as biblical examples in which God's love is demonstrated as the source of salvation. A person's salvation includes abundant life as a whole being in Christ: complete physical, emotional and spiritual healing. The exegetical interpretation of these two scriptural passages provides the ground for compassionate love as the central

power of healing. Additionally, the interpretation seeks to discuss scriptural precedence for the continuation of this practice.

For each pericope, the author used textual/literary criticism to determine what original manuscripts of the Bible said. Form criticism was used to penetrate into the period of biblical lives and the classified poetry used in oral tradition to more nearly understand their meaning, meaning within the context of their cultures. Historical criticism was used to demonstrate that Jesus emptied His human will to accomplish God's will on earth through His sacrificial love (Philippians 2:7). Jesus disregarded his existing divine power being used for His selfish interests.⁴ Paul teaches that God's highest humility and compassion manifested on the cross in human form. God disregarded the glory of heaven by laying down His life for human salvation (Phil 2:6–11).⁵

The Old Testament prophetic poetry in Isaiah 53:4-5 describes the suffering Servant as being wounded to forgive iniquities, was punished to give humans peace and endured striped to heal the human body. Jesus vicariously and voluntarily accomplished this three-type healing on a cross. As a prologue to Isaiah's prophesy, the New Testament pericope of Luke 11:7-11 describes Jesus' tangible love that was able to raise the dead. Jesus' compassion manifests itself before His healing action takes place.

Chapter three presents the historical foundation that traces the *kairos* moments of healing practice through the power of love in God's presence following the apostolic age

⁴ Markus Bockmuehl, *The Epistle to the Philippians*, Black's New Testament Commentary (London: Continuum, 1997), 130.

⁵ Jeffrey E. Miller, "Kenosis," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2012, 2013, 2014).

up to the twenty-first century. Early church fathers' normative practice of healing through compassion becomes discouraged around the fall of the Roman Empire. In the early thirteenth century, Francis as an agent of Jesus' love touches lepers and heals many by prayer and a hand sign of the cross over the sick. In the aftermath of the Reformation, cessationists almost killed the practice of healing miracles until the revival around the eighteenth century. This revival brings about a charismatic renewal, the Third Wave, Fourth Wave in the twenty-first century. The most prominent essence of Christian healing is Jesus' love in action that was manifested as God's response to human suffering. This work proves that the declaration of cessationists—that the spiritual gift of healing ceased after the last apostle—is invalid.

The theological foundation discussed in the fourth chapter depicts the process and the work of the “Spirit Christology and Mission” reforming some aspects of traditional and charismatic Christology, pneumatology and ecclesiology. Lucy Peppiatt views the inseparable relationship of Christ with the Spirit as contemporary dual missions of Jesus and the Spirit. This describes the indwelling Spirit as the “Spirit of the Risen Jesus” through which deliverance occurs (Romans 8:21). Charismatic Spirit Christology and cessationists' Logos Christology (Gk, λόγος) are mutually dependent roles of Christ and the Spirit as they carry out their distinctive mission on earth. The author envisions the charismatics and cessationists as both able to understand the mutually dependent roles of Christ and the Spirit in mission. God's breathed words in the Bible including signs, wonders and miracles are all truth. This chapter makes a contribution to the charismatic theology so believers are able to understand and practice a “Spirit Christology and mission” rather than overemphasizing living in the Spirit. Some charismatics might

minimize Jesus' compassionate love on a cross and his resurrection power to heal every disease.

Chapter five presents theoretical foundations, which takes into consideration related information from various disciplines. Both the theory and practice of compassionate love in the literature of church history are valuable with some limitations. Voices from other disciplines such as medicine, psychology, New Age philosophy, Buddhism, Islam, Jewish, human history and sociology introduce theoretical views on compassion and its importance in the healing process. However, Jesus' sacrificial love on a cross as a central vehicle of healing and the work of the Holy Spirit distinguish Christian miraculous healing from these healing practices. Ultimately, when the church introduces the healing ministry, the church begins to witness the supernatural power of God's love as it displays the presence of the kingdom in word and power. The supernatural power of compassionate love in healing is the message of salvation and the gospel.

Chapter six contains reflections on the significance of the experiment, a brief summary of the elements of the training model, and concluding remarks as to the results of the study, insights into ways the project could be improved, and suggestions for further research in healing ministry. While this project was limited in dimension and location to a few participants of H-Rock Church, the researcher is persuaded that comparable findings would occur in other multi-ethnic charismatic churches that use the directions to heal the suffering of others founded on Jesus' compassion. This chapter explains the methodology and outcome of the research by describing the tools and strategies used, analysis of data collected through pre-and post-tests, interviews, focus group meetings

and journals of the participants.

The methodology includes a depiction of leader/healer types, the instrument of measurement, the manner of collecting data, and the process to sort out and analyze the data. Discussion of the project outcomes includes the results of the collected data in terms of overall response, as well as disaggregated data by stated variables. The researcher presented mixed methods data collection from journals, focus group discussions, observation, questionnaires and interviews and analyzed triangulation of data from the various types of inquiry instruments. The content and outcomes of the research were used to draw solid conclusions aimed at the verification of the hypothesis. Conclusions are drawn from the integration of all of the elements of the research and field experience.

CHAPTER ONE

SYNERGY

Introduction

The goal of this D.Min. project is to demonstrate that a discipleship model that equips small group leaders/healers with the skills they need to function with evangelistic healing power is both replicable and transformative. The study is being conducted in a revivalist charismatic church in Los Angeles County (LAC). This project seeks to make disciples of leaders/healers of small groups who are filled with power and love, and moved with compassion—following the example set by Jesus in His history of evangelistic healing. The power of the kingdom of God will be in the small group as it was in the work of Jesus, the apostles, the early church, and as it is today with all those who currently walk in faith in Christ.¹ This synergy chapter is based on biblical and historical foundations, on the author's professional development in a pastoral and ministry context. The synergy occurs within the context, history, mission, and culture of H-Rock Church. The study takes place within a discipleship model project in healings for Small Group Leaders/Healers.

¹ Paul L. King, *Only Believe: Examining the Origin and Development of Classic and Contemporary Word of Faith Theologies* (Tulsa, OK: Word & Spirit Press, 2008), 23-24.

Biblical Foundation of Evangelistic Healing Power through Jesus' Compassion

A man with leprosy came to him and begged him to heal him. . . If You are willing, you can make me clean.” Moved with compassion, Jesus stretched out his hand and touched him, and said to him, “I do choose. Be clean!” Immediately the leprosy left him. And he was made clean...he spread the word (Mark1:40, 41, 42, 45a).²

As these verses show, Jesus' compassion manifests before His healing power takes place.

Compassion means that some portion of one's love attends to the pain of another to do something about that person's need. Jesus' love embraces the pain of the leper, then his heart moves with his characteristic compassion to meet the leper's needs. He shows complete compassion acting self-sacrificially by exposing Himself to the disease. He chose to touch the leper's body and commanded him to be cleaned with kingdom power and authority (*dunamis kai exousia*)³ and the leper was healed. The man ran out joyously to spread the news of Jesus' miraculous healing power.

He went throughout Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. So his fame spread throughout all Syria, and they brought to him all sick, those who were afflicted with various diseases and pains, the demoniacs, the epileptics, and paralytics, and he cured them. And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan (Matthew 4:23-25).

As Matthew summarizes the story, “every disease” meant physical sickness along with demon-possession, epilepsy and paralysis.⁴ Miraculous stories of Jesus' healing spread

² William D. Mounce, ed., *Greek and English Interlinear New Testament* (Grand Rapids, MI: Zondervan, 2008) 136-137.

³ Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 106.

⁴ W. F. Albright and C. S. Mann, *Introduction, Translation and Notes; The Anchor Bible Matthew* (Garden, NY: Doubleday & Company Inc., 1971), 42.

out to Syria, which was a Roman province and included the Northern Palestine area bordering on Galilee. His power of evangelism reached out among “mixed populations of Greeks, Syrians, and Jews.” Jesus’ ministry took place “within a culturally, socially, linguistically” and ethnically diverse context.⁵ Jesus inaugurated the power of His kingdom for its people to be whole, healthy and faithful living in joy, peace and righteousness in the Spirit.⁶ His power was able to heal every sickness among multiethnic people.⁷ Those healed from every sickness through His miraculous healing power were joyously following Jesus while publicly declaring that lepers were cleansed, the blind saw, the deaf heard, the dead were freed (Matthew 11:5, Luke 7:22). They drew more crowds to Jesus, thus becoming replicable disciples by recounting their stories of healing experiences and their conversion to Jesus.

After Jesus demonstrated His ministry, He gave His power and authority to His disciples. He gave His unlimited freedom of mighty ability and force to enable His disciples to do what he did.⁸ These disciples were able to challenge the people to see the evidence of Jesus’ power and authority. They went through the village while proclaiming the good news and curing every sickness.⁹ Jesus’ compassion in action and evangelistic healing power were demonstrated through His disciples’ ministry. The resurrected Jesus

⁵ Albright and Mann, *Matthew: A New Translation*, 42.

⁶ Jon Ruthven, *What’s Wrong with Protestant Theology?* (Tulsa, OK: Word & Spirit Press, 2013), 16-21.

⁷ David N. Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Division of Bantam Doubleday Dell Publishing, 1992), 4:639-641.

⁸ W. E. Vine, *An Expository Dictionary of New Testament Words with Their Precise Meanings for English Readers* (Old Tappan, NJ: Fleming H. Revell Company, 1966), 196-197.

⁹ Darell L. Bock, *Luke 9:51-24:53*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1994), 813.

reminds His apostles what they had done successfully when they went through the village carrying out Jesus' ministry. He installs Himself as the Lord of all to commission them as instruments of His power and authority to the nations.¹⁰

Jesus came and said to them, "All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:18-20).

The word "therefore" is the basis for the mission command to leave Galilee and "go" to another place to make disciples of all nations. In other words, His discipleship would occur where His authority and power are operating and His commandments are appropriately obeyed.¹¹ His commandments included self-sacrificing love, attending to the pain of the sick, being moved with compassion as significant traits of discipleship.¹² The resurrected Jesus looked forward to continuing His evangelistic healing ministry in power and authority through His disciples beyond Israel in the culturally, socially, linguistically and ethnically diverse context.¹³

¹⁰ Ulrich Luz, *Matthew 21-28, A Commentary*, trans. James E. Crouch (Minneapolis, MN: Fortress Press, 2005), 623-624.

¹³ Luz, *Matthew 21-28*, 625-634.

¹¹ William Hendricksen, *New Testament Commentary* (Grand Rapids, MI: Baker Book House, 1972), 1:253-254.

¹² Albright and Mann, *Matthew: A New Translation*, 108-109.

¹³ Ramsey MacMullen, *Christianizing the Roman Empire: AD 100-400* (New Haven, CT: Yale University Press, 1984), 111-112.

Historical Foundation of Evangelistic Healing Power

From the time of the first disciples until the reign of Constantine, the means of evangelizing throughout the Roman Empire was for pagans to witness the power and authority of Jesus. Christians kept a strict ethical life to imitate Jesus' righteous and compassionate heart of healing the sick and casting out demons. Saint Antony healed the demoniacs even though pagans influenced by Greek philosophers challenged him. Antony healed them with the hand sign of the cross in Jesus' power and authority. Such significant early church fathers' miraculous demonstrations over the challenges of pagans drew people of the Roman Empire to Jesus Christ.

Later in church history, Wesley, the Moravians and other Christian leaders such as A. J. Gordon, J. Benson, R. Baxter, and C. N. Zinzendorf believed that supernatural gifts of the Spirit should be practiced in the churches. They taught that Christians had the supernatural power of God as shown in the New Testament and that power is applicable yesterday, today and in the future, including signs and wonders and speaking through words of prophecy.¹⁴ Globally, in the 1980s, the "Third Wave Movement"¹⁵ began in the Vineyard Church with the teaching of J. Wimber, P. Wagner, J. Deere and others. They believe that the preaching of the Gospel must be accompanied with signs and wonders, as Jesus did, in order for people to respond in faith. Examples of these signs and wonders happened often; for example, P. Wagner prayed over someone with a shortened leg, and it was healed immediately.¹⁶ David Yonggi Cho was healed from his terminal stage of

¹⁴ King, *Only Believe*, 74.

¹⁵ "Third Wave" was coined by P. Wagner to describe this current Neo-Charismatic movement.

¹⁶ Peter Wagner, *Wrestling with Alligators, Prophets, and Theologies* (Ventura, CA: Regal, 2010), 134-143.

tuberculosis through a Christian girl's constant compassionate prayers. Cho has ministered to over 500,000 congregants in Korea who have been healed through his enthusiastic and compassionate heart and evangelistic healing power.¹⁷

Professional Development of Spiritual Autobiography

Towards the end of World War II, young Korean boys were drafted into the Japanese army as soldiers, and the girls were enslaved as comfort women. A skinny teen boy, Mr. Park, was also drafted into the Japanese army and shipped to the Philippines. He was badly injured and became a prisoner of war of the U.S. Army. When he received medical treatment from American doctors and nurses, he experienced the love of Jesus in action and converted to follow Jesus Christ. At the same time, the people of Korea longed for freedom, liberation and self-determination from barbaric Japanese colonization. Most of the Korean people had *han* in their hearts. *Han* is a person's anger mingled with sadness that crystalizes in the saddened heart, which intertwines with the external and internal oppression and exploitation unjustly done by the power of systemic evil.¹⁸

Finally, thirty-six years of colonial oppression were over in Korea as the nuclear weapons of the "Little Boy" on Hiroshima and the "Fat Man" on Nagasaki made Japan surrender. The U.S. army released Mr. Park to Korea. He was freed from the war prison but persecution from Communists and the Korean War awaited him. Tensions between America and Russia over the Korean Peninsula were severe. As Russia took possession

¹⁷ David Yonggi Cho, personal testimony in worship service, 1978, Yoido Church, Seoul, Korea.

¹⁸ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 15-16.

of the land in the north, a temporary division between northern and southern Korea began, making the Korean War inevitable. With faith Mr. Park left his household and the people of the North, moving permanently with faith to the South, the land of freedom. His move was similar to the situation of Abraham who left his father to travel the land God would show him. Mr. Park had total trust in his Provider, Jehovah Jireh.

With the support of American missionaries, he was able to lead Christians while studying at the Methodist Theological Seminary in Seoul. He later married Bok Bang who was a spiritual warrior, and the author is their first-born child. As a follower of Jesus Christ, Bok had to stand up against her own grandmother, a shaman. Her grandmother used to demonstrate evil's power in the public by walking on the sharp double-edged fodder-chopper with her bare feet without even a little cut. It was expected that Bok would undergo strong spiritual warfare. She later became the seer (*chozeh*) and the prophet (*nabiy*) who spoke to the people around her on behalf of God.¹⁹

In the era of the post war and colonization during the 1950s, South Korea was flooded with orphans, disabled people and beggars. Mountains and fields destroyed by bombs had lost their beauty, becoming naked and barren. Disease and wounded hearts were pandemic in Korea, yet doctors and pastors were rare and the sick could not afford any kind of care. Christian gatherings such as Wesleyan “class meetings” or early morning services around five o’clock in the morning involved Bible study, prayer and testimonies of how God miraculously healed their emotional, spiritual, physical and financial brokenness.

¹⁹ James Goll, *Discovering the Seer in You: Exploring Your Prophetic Gifts* (Shippensburg, PA: Destiny Image Publisher, 2012), 17-18.

The prayers of Christians offered with love in action received Jesus' power and authority to heal every sickness. Moreover, they replicated them in their children who witnessed their victorious evangelistic healing ministries. The activities of the Holy Spirit were going on in their midst. Transformation of their hearts was happening while they chose to forgive their enemies. It was a positive "letting go" process.²⁰ A compassionate heart towards the Japanese and communists budded within them and began to bear fruit. Their *han*²¹ was melting away.

The daughter of Reverend Park had the privilege of growing up in a parsonage beginning and ending the day singing hymns like "O For A Thousand Tongues to Sing," "Almighty," and "Savior." These words were synchronized with a harpsichord sound that was imbedded in this little girl's heart as themes of her spiritual roots. Interwoven with Bible stories, these words were well nurtured by the mystery of God's love as expressed in Jesus' life. It was natural that Jesus Christ became a Savior and Lord of her life. Faith in God grew as she witnessed Jesus' miraculous work through her parents who cast out demons by the hand sign of the cross and healed the sick by laying their hands on them with their compassionate hearts in action.

Her late teen life became enveloped in a heavy saddened discouragement through the indirect encounter with the spirit of death during her father's illness. Ten additional years of her father's life through the power of the Spirit could not undo the pain of losing him. The prospect of losing a father who continued to nurture and encourage her

²⁰ Park, *The Wounded Heart of God*, 17.

²¹ Park, *The Wounded Heart of God*, 18. Han is a person's anger mingled with sadness that becomes stuck inside of a person's heart. Sadness crystalizes in the saddened heart, which intertwines with the external and internal oppression done by unjust exploitation under the power of evil.

even while on his deathbed became her greatest sorrow. Her father was proud of his first-born who grew up under the guidance of his constant prayers. He accepted her as she was. She was deeply hurt by his loss and began to feel hopeless. Her spiritual state developed a low mood and an aversion to activity that had a negative effect on her thoughts, behavior, feelings, worldview, and physical wellbeing. At his funeral the church was filled with flowers but it seemed to be a shallow honor and unfavorable for Christ's sake. She could only hear the silent shouting of the dead father coming from the land of true freedom.

Surrounded by several hilly mountains, the colleges are enriched by nature's water, rocks and trees. Students strolled out any time to visit the farms and walk the winding trails in the large green pinewoods. Southwest from the center, walkers encountered two mound-shaped tombs, rising like arches. As a college student, she followed the path and without hesitation, sitting near the tomb, she pondered what it meant to be human, while enjoying a siesta/meditation. Her constant questions were thrown out to the sky. Then she whispered to the long pine-trees who peeped into the heavens under the sun, for freedom overflowed from the tops of the mountains. She sought out the wild flowers that bloomed in the near-by creek, for the life expressed in them. Surely, these flowers did spring from their graceful relation with the radiant living water. She was surrounded by the glory of the creation in the Spirit.

The movement of searching for freedom and truth among college students in Seoul seemed fashionably sophisticated even while quietly embracing the countercultural values of the patriarchal system. Summer vacation offered the highlight of her college team singers at medical and nursing colleges. Along with a pretty good guitarist, they

visited large and small cities to lead a “sing-along” for college students and soldiers. The lyrics of the songs lingered in their minds as they traveled together on the trips between cities. The lyrics were seasonally perfect for healing her wounds no matter what the original purpose of the song-writers.

The lyrics started with questions that gave her hope, “Can ya see that big green tree? Where the water’s running free. And it’s waiting there for you and me. It’s water. Cool Clear Water.” Another song started with this comforting statement,

“When you are weary and feeling small. When tears are in your eyes.
I will dry them all. I am on your side. Oh, when times get rough. And friends just
can’t be found...All your dreams are on their way. See how they shine. Oh if you
need a friend...I will be right behind...Like a bridge over troubled waters.”²²

Cognitive realization in her deepest heart began to feel the bud of freedom opening in Truth. For the first time she was able to thrust in the first button of aligning the lyrics of literature and life divinity to bring out her own words that she could begin to write. She felt that she moved to the next level of her spiritual life.

The significant turning point in her spiritual life was the process of conversion that occurred during the Bible study called the “Bethel Series.” She opened her heart to talk about low self-esteem and shame, which resulted from competition and comparison as she confessed sins. This was the beginning of shifting her psychological typology. “Introverted Thinker” was being transformed to the “Extraverted Thinker.” Introverted thinkers are reluctant to revise their assumptions and perspectives unless they find a fault

²² Song lyrics by Simon and Garfunkel.

in their reasoning. Extraverted thinking is preferable with its unique challenges towards transformation.²³

Her sanctity of life alongside His loving Lordship ignited. Then her daily surrender was the hardest part of spiritual growth and the reality of earthly life. However, the Lord initiated an intimate relationship with her in a variety of ways. He not only used sacred books and faithful disciples of Jesus but also physically audible voices, supernatural visions and dreams. He was teaching, rebuking, correcting and training her in righteousness to equip her for His healing ministry.

God's blessing for her was being educated in Christian schools and the study of "Bethel Series" which both structured and strengthened her faith. This faith energized her to overcome a failed marriage under patriarchal oppression while raising children. The Lord constantly inspired her heart to receive the subsequent humble confessions and His love. Every day was filled with tremendous convictions and tears wherever she was for two and a half years.

On Easter Sunday in 1981, she came back home after the service where she had been crying tremendously, as usual. She sat on a sofa and saw a physical vision of a scroll unfolding down from heaven. As she was looking up to heaven, she saw Jesus Christ surrounded by countless saints wearing white glowing robes. She was in a moment of ecstasy, filled with joy and happiness. Then, she realized that she was soaring up to the sky. Dr. David Blomgren writes, "This rapturous state is one in which a prophet would perceptively be no longer limited to natural consciousness and volition. A person is in the

²³ Patricia Cranton, *Professional Development as Transformative Learning; New Perspectives for Teachers of Adults*, ed. Allen B. Knox (San Francisco, CA: Jossey-Bass, 1996), 134.

Spirit where full consciousness may be temporarily transcended.”²⁴ Then she dove into the deep blue water to be cleansed and was anointed with pure oil. When she came back to the sofa where she was sitting, her sister and children did not notice what had happened to her. It was an actual manifestation of the Lord, and a visual “seeing,” like the one experienced by Stephen in Acts.²⁵ She then experienced spiritual and fiery baptism supernaturally in a trance state in the air and started speaking in tongues in her dreams.²⁶

In 1995, she and many local church leaders of United Methodist Women (UMW) received significant freedom in Christ during summer camp in Big Bear Mountain in California. Spiritually liberated women were crying, laughing and dancing while expressing their hurts and the love of Jesus. After this experience of God’s visitation, soaking in the Spirit, reading Scriptures, and fasting and praying became a major part of her life. Then, she was called to free other women in the Korean and American United Methodist Church (KUMC/UMC) by teaching and healing like her parents did. She became a Coordinator of Spiritual Growth of California Pacific Conference and took opportunities to lecture about urban ministry and to write essays for women’s textbooks for Bible study to spread our Father’s heart. She ministered as a student of Claremont School of Theology for five years to youth and young adults, encouraging them to be whole in Christ. A two-year internship at Van Nuys U.M.C. gave her more opportunities to preach the good news, visit and pray for the sick and oppressed. Immediate healings

²⁴ Goll, *Discovering the Seer*, 160. Excerpted from David Blomgren, *Prophetic Gatherings in the Church: The Laying on of Hands and Prophecy* (Portland, OR: Bible Temple Publications, 1979).

²⁵ Goll, *Discovering the Seer*, 142.

²⁶ Goll, *Discovering the Seer*, 145.

were rare but God granted two good results in the small group meetings: restored relationships in Christ between a daughter and her mother and better physical health of elderly members.

While preaching the gospel and healing the sick, the holiest One brought her a godly husband who was attending Fuller Theological Seminary. After she and her husband were ordained, the Spirit then led them to take doctoral certificate courses at Wagner Leadership Institute (WLI), which helped develop her spiritual gifts of healing, words of knowledge, prophecy, administration of deliverance, pastoring and counseling. Her spiritual gifts mixed with her temperament, which harmonized with Jesus' love, and this strengthened her to apply scripture with power and to receive the Word of knowledge, prophesy and to administer deliverance. Her ministry recipients included her co-workers in the operating room at the largest trauma centers in Los Angeles County (LAC), neighbors, family, strangers and small group members of her church community.

Now she receives full support from her husband while leading and co-leading small groups that focus on family restoration and women's spiritual autobiography through nurturing, healing and deliverance ministry. Group members worship, study Bible, share prophetic words and pray for the sick. Many miraculous answers have been granted to the small group members: jobs have been found, a broken ankle and arthritic hip completely healed almost instantaneously, a neighbor freed from pancreatic cancer, a prodigal son became a born again Christian and a married couple's relationship was strengthened. The members take joy in sharing their testimonies of God's transformative work and spiritual breakthroughs. Her calling to higher education will advance the

kingdom of God, which has been confirmed by grace received during soaking prayer and by evidence of the healing presence of the Holy Spirit.

She believes that God is yearning and waiting for this to happen, so she looks forward to more training to be in love with God to free others as a Randy Clark's scholar in the Doctoral degree in Ministry at United Theological Seminary. She awaits the greatest redemptive day that perfect peace and freedom overtake the earth so that it can attain its fulfillment as intended by God.

House Group Context

H-Rock teaches that small group leaders are the biblical pattern of how to pastor the harvest through which they are enabled to give effective pastoral care and draw people to the kingdom of God. They provide the infrastructural for frontline service and communication to evangelize their community. These leaders nurture members' spirituality to grow and raise up new leaders who can replicate Jesus' teaching and healing ministries.²⁷ As leaders of small groups, not only were she and her husband nurtured by H-Rock's teaching but also they received significant prophetic words from Charles Stock and divine ownership of their home. Stock prophesied over her home group twice during the WLI conference; the group would receive God's visitations, gold dust and glory. People who come to this group would be evangelistic through their own healing.

Second, this couple of un-quenchable spiritual fire unknowingly purchased the house that had belonged to the chief of the Los Angeles fire department. Prophetically,

²⁷ Karl Malouff, WLI Pastoral Care class, December 10, 2011, H-Rock Church, Pasadena, CA.

the address “4334 York” contains a spiritual message. The name York refers to a British royal family and number four has an association that connects to the multicultural background of the Apostle Paul who belonged to four major first-century cultures: Paul spoke “Greek” and was a “Jew,” a “Roman” and a “Christian.” The joyful salvation of God manifests among many colorful people. These prophetic words have been revealing themselves in the lives of people who were nurtured in this place, including neighbors, strangers from Starbucks, members of H-Rock church and their own family. This blessed couple experiences God’s fiery Spirit of love that they share with one another.

H-Rock Church Context, History and Culture

Los Angeles County (LAC) is the most populous county in the United States, and it is renowned for its population and multi-ethnicity. Until the late twentieth century, discrimination in housing restricted Hispanics to living in East and African Americans to living in south LAC. LAC was divided by ethnicity, wealth, population size, and immigration. As the result of ethnic, cultural, political and economic conflicts, LAC experienced three tragic riots during last century; zoot-suit riot in 1943, Watts riot in 1965, and the Rodney King riot in 1992. The poor and those oppressed by injustice responded to these injustices with spontaneous riots; they looted the stores while the store owners defended their shops from looters.²⁸ Countless people of LAC were emotionally wounded directly in the scene and indirectly through the mass media.

A senior pastor of H-Rock Church, Che Ahn, was the child of Korean-American

²⁸ Armed merchant fought in the streets of LA during 1992 LA riots to deter rioters for protection of their stores. Some confronted rioters defenselessly, m.youtube.com/watch?v=tgCiC6qTtjs accessed March 27, 2015.

immigrants who grew up as a bi-vocational Baptist pastor's son. He was a high school dropout and at one time incarcerated for drug abuse. On May 28, 1972, he was converted to Jesus Christ after a radical encounter with angelic like beings while he sat in his third row seat before the beginning of a concert by the famous rock band Deep Purple. He gave total surrender to God and accomplished his M.Div. and D.Min. at Fuller Theological Seminary in Pasadena, California.

While Che, as he is most frequently called, was working with Larry Tomczak an early leader in the charismatic movement, he sensed a call to plant a church and had a dream of a black man who directed him to go to Los Angeles. After receiving prophetic conformation while watching the televised 700 Club, he met a prayer warrior Lou Engle and together they planted Harvest Rock Church in 1994. His spiritual journey then received a powerful impartation during a Toronto Blessing Revival. He experienced the baptism of the Spirit in a dramatic fashion, which changed his life, inspiring him to confess that God's ultimate calling is to be a laid-down lover of Jesus and to love all others. He talks about a life style ministry with DNA of Christ to leave a mark on non-believers called "Friendship Evangelism."²⁹ To bridge the distance between Evangelicals and Charismatic Christians, he suggests that people experience the gift of speaking tongues instead of mandating this phenomenon.

Che founded Harvest International Ministries (HIM) with over twenty-thousand churches doing prophecy, envisioning miracles, healing, deliverance and divine impartation. The churches of this global apostolic network share a common vision of

²⁹ Che Ahn, *Fire Evangelism: Reaching the Lost through Love and Power* (Grand Rapids, MI: Chosen Books, 2006), 118-120.

fulfilling the Greatest Commandment and the Great Commission. He brings apostolic insight with an outpouring of renewal, healing and evangelism to church members. Assistant senior pastor Karl Malouff views the identity of H-Rock as an army of evangelistic, charismatic revivalists and apostles.

H-Rock Church is located in Pasadena. It was a community of the rich who used Black servants from the north side of the city before immigrants settled into Pasadena.³⁰ The city became famous and rich for the Tournament of Roses the Rose Bowl and California Institute of Technology. Because of this social dynamic, when H-Rock leaders tried door-to-door canvassing, theater, and meetings, the response from Pasadena residents was weak, but the response was much larger in the impoverished outlying areas. Many poor multi-ethnic people who are wounded came from LAC to the Sunday service to be healed and delivered. H-Rock ministry takes place in a culturally, socially, linguistically and ethnically diverse context just as did the ministry of Jesus.

Typically, thousands of people who are undergoing emotional, physical, spiritual and financial difficulties come to the Sunday worship service to receive God's healing/deliverance. After they are healed, many people go back to their own local churches because they want to keep the relationships with their friends, and H-Rock is very distant from their homes. Still, the church currently maintains a membership of twelve hundred, including children and young adults and is one of the world's most

³⁰ Black population drops 24% in Pasadena – Glendale News-Press, Accessed May 12, 2013, http://articles.glendalenewspress.com/2011-08-05/news/tn-pas-0807-census_1_black-families-affordable-units-low-income

beautiful and esteemed concert halls.³¹ The church meets in Pasadena in the Ambassador Auditorium well known for its events in the community.

H-Rock supports the development of prophets and apostles who often face resistance and doubt in a traditional church setting. Frequent gatherings hosted at Ambassador Auditorium, such as “Leadership Shift Conference” and “Voice of the Apostles,” are examples of opportunities for spiritual impartation from anointed speakers and leaders. In addition to experiencing *glossolalia* as in a classic Pentecostal church, the church accepts the new wave of the Spirit. This includes the playfulness of the Father and children that manifests as laughter, being drunk in the Spirit, un-controlled jerking, jumping up and down, animal sounds, and a full range of physical manifestations.

Mission of H-Rock Church

H-Rock’s mission is connecting community and advancing people closer to God in order to heal and free them. Its leaders heal the sick, raise the dead, cleanse the lepers and cast out demons as they proclaim the good news. The church equips the members to continue Jesus’ ministry as they build up the body of Christ, across ethnicities and generations, until they mature to fullness in Christ.

Discipleship Model Project in Healings for Small Group Leaders/Healers

Small group leaders align with the mission of H-Rock Church, which is to be filled with the Holy Spirit and to be commissioned as disciples of Jesus to serve and bear witness to Jesus in the multicultural context. These leaders have been healing every

³¹ Karl Malouff, interview by author (Pasadena, CA), April 26, 2013.

sickness in smaller settings. However, it is the author's belief that the sick would receive more effective healing by the leaders/healers whose love in action inspires them to pray rather than merely using their gifts of healing and creative words. This model of discipleship can and should be effective in any charismatic context in Los Angeles County.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

Willard Swartley identifies John 3:16 as the “golden text” of the Bible. In that verse, the sublimity of Jesus’ ministry reveals the loving heart of God towards the world. God’s love for the world procures His incarnation in Jesus, which begins God’s newfound relationship with humans who need to receive salvation. The salvation is “a self donation of God-Jesus.”¹ The intensity of God’s love depicted in human language is that He gave us His only Son to redeem humans from their sins for their salvation. His word was followed by His deed through Jesus’ crucifixion. God’s purpose for Jesus’ life, death and resurrection is to give them life while destroying evil’s work (John 10:10; Gen. 3:15). To fulfill God’s purpose, Jesus listens to and obeys, allowing Himself to be crucified to heal humans’ physical, emotional and spiritual brokenness.²

Jesus as Suffering Servant

While Jesus was on earth, He demonstrated His discipleship model through example. His compassionate love means not only that He feels another’s pain, but also

¹ Willard M. Swartley, *John*, Believers Church Bible Commentary (Harrisonburg: VA, Herald Press, 2013), 107.

² Paul King, “Lecture, D.Min. Intensive,” (peer group meeting, United Theological Seminary, Dayton, OH, August 20, 2013).

He acts to relieve that pain. After His resurrection, He gave His disciples His authority and power over evil to continue His ministry as a continuation of that love in action. The main focus of this doctoral project is to demonstrate that it is possible to become transformational through Jesus' love and power of healing. Just as it was, the work of Jesus, the apostles, and the early church, today those who allow this transformation can continue Jesus' example of love and His work of physical, emotional and spiritual healing. Those who participate will learn through teaching and practice to be in God's presence and there to listen to and obey His voice by imitating Jesus who modeled it perfectly.³

This chapter develops the biblical foundation for the ministry of healing in Jesus' love in action, which is evident on the cross. With an exegetical study of Isaiah 53:4-5 in the Old Testament, and by examining Luke 7:11-17 and the concept of healing "every disease" and the commissioning accounts in the New Testament, the author will show how these passages act in accordance with the negative typology found in Acts 8:13, 18-19. The latter passage discloses the motivation to love the power of healing rather than having the power of love manifested in early Christian healing ministry. The theme of healing "every disease" through the power of the cross integrates both Old and New Testaments and defines Jesus' love in action, which continues through his faithful followers.

Isaiah 53:4-5 and the Suffering Servant, Jesus

Surely he has borne our infirmities and carried our diseases;
yet we accounted him stricken, struck down by God, and afflicted.
But he was wounded for our transgressions, crushed for our

³ Ruthven, *What's Wrong*, 2.

iniquities; upon him was the punishment that made us whole, and by his bruises we are healed (Isaiah 53:4-5).

In these verses, Isaiah reveals a new theory over the normal penal system in which a man's suffering is punishment for his sins. His new theory is all about a sinless Servant who is going to be punished for the sins of humanity. Although He does not need to, the Servant suffers because He takes up human weakness and carries human disease. The Servant's suffering is vicarious and voluntary. He takes human suffering that humans, in their sin against God, should experience for themselves.⁴ He is a bearer of the sins of humans and accepts punishment on their behalf (v. 4a). He does not deserve to share human weakness and disease, but He chooses to share them in order to remove human rebelliousness, which blocked the way for humans to be with God.

Humans offended the Holy God who wanted to keep His intimate and personal relationship with them. To rebuild a relationship between God and humanity, it was necessary for a sinless person to remove all forms of human rebellion. Thus the Servant bears the punishment deserved by all humans to fulfill His calling by God to free humanity from sin and sickness. Because of the Servant's suffering which is vicarious and voluntary, humans are no longer subject to the penal system for their sins.

The suffering Servant encounters disrespect, hatred and horror through being afflicted, stricken and struck down by God (v. 4b). The word stricken refers to "swelling, an eruption, or a spot, and it turns into a leprous condition (Leviticus 13-14),"⁵ This word

⁴ George A. F. Knight, *Isaiah 40-55: Servant Theology*, International Theological Commentary (Grand Rapids, MI: Eerdmans Publishing, 1984), 170-171.

⁵ John Goldingay, *Isaiah*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 2001), 304.

compares the physical, emotional and spiritual sufferings of Jesus to a leper who is looked upon a sinner in ancient Israel. He is struck down like Job whose friends believed that his sins had brought God's wrath upon him.⁶ He is struck down by God's punishments because of human failure to follow God's statutes.⁷ Isaiah writes backwards and forwards contrasting the Messiah's work and the result of His work as a blessing to be received by humans (Isaiah 53:5).

Isaiah views the Servant sacrifice as a "trespass offering" to God, which was designed in ancient Israel to bring forgiveness to His people. Israelites confess their sins and ask forgiveness while offering the blood of animals (Leviticus 5:3-6). Only the priest can work with God through this ritual to forgive the sins of Israelites; this includes both the removal of their sins and total restoration of their wholeness.⁸ This "trespass offering" foreshadows Jesus' work on a cross as Messiah through which humans can be whole and healed (v. 5).⁹ Truly, Jesus is the incarnated God who is a Healer, which was prophesied after "Adam's Fall."¹⁰ Adam, the first man in the world, failed to live as God designed which resulted in the inheritance of sin and death. Only God in human form can remove

⁶ Claus Westermann, *Isaiah 40-66*, trans. David M. Stalker, The Old Testament Library Commentary (London, UK: SCM Press, 1969), 262.

⁷ Mitch Glaser, *Isaiah 53 Explained: This Chapter Will Change Your Life* (New York, NY: Chosen People Ministries, 2010), 63.

⁸ Glaser, *Isaiah 53 Explained*, 112.

⁹ Goldingay, *Isaiah*, 305.

¹⁰ Gen 3:15 "I will put enmity between you and the woman, and between your offspring and hers; he will strike your head and you will strike his heel."

the barriers of the relationship between God and humans. God's intention for His people is to accept God-Jesus who died for human sins to live as whole persons.¹¹

What would motivate the Servant to experience this? Glaser writes in his book *Isaiah 53 Explained* that the Servant's motivation was to lay down his life so that humanity could be freed from sins and healed from human physical, emotional and spiritual brokenness. He says, "there is no doubt that the greatest act of heroism is to lay down one's life for another person" by exemplifying sacrificial love:

Love is the motivating force that has driven some to sacrifice their lives for others. A soldier's love for country, a mother's love for her child and a leader's love for his/her community can make them willing to lay down their own lives for the sake of those they love.¹²

The apostle John also writes about Jesus' willingness to free humanity from sin and disease; Jesus pours out His enormous sacrificial love by laying down His own life with all that He had (John 15:12-13). Jesus' action frees all humans from the bondage of sins and sickness.¹³

Who is this "Servant" who has taken upon Himself our sufferings? Historically, Israel has been called "Servant of God." Yet, it is irrational to understand Isaiah's phrase that Israel dies for its own sins. However, this prophetic poem progressively describes an individual person as in the original Masoretic Text (MT). It distinguishes the Servant

¹¹ George Arthur Buttrick, *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia* (Nashville: TN: Abingdon Press, 1962), 2:235-236. Yahwistic writer's viewpoint: "Adam's Fall" means that the sin of the very first humans, Adam and Eve, affects the doctrine of New Testament of the origin of sin (Rom. 5: 12-19) which carries several views; as a result, humans became ashamed as culprits. They lost their eternal life and covenant of personal relationships with God. "However, they kept free will and defiance of God's will. This event represents for all human kind. Ultimate responsibility sits on God who created Humans and Satan to give us salvation."

¹² Glaser, *Isaiah 53 Explained*, 64.

¹³ Glaser, *Isaiah 53 Explained*, 65.

from Israel; Hebrew expressions in MT show “עליך” which means “at you.” It clearly refers to an individual. Later, the Hebrew scribe changed “at you (עליך)” to “at him (עליו)” by mistake which is obviously relevant to “him” as written in all other Isaiah’s writings.¹⁴ The prophet Isaiah was looking for an ideal Servant of God as a messiah, a promised deliverer who is going to live in the future of Israel (Isaiah 52:13-15).

The Suffering Servant in the New Testament

Christians regard the Old Testament as a historical prologue to the New Testament; it finds that the “promised messianic figure who embodies the qualities of prophet, king and purifier was realized in the person of Jesus.”¹⁵ The New Testament unites Isaiah 53 to Jesus’ mission; Phillip explains to the Ethiopian eunuch that Jesus is the “suffering Servant,” a quiet lamb for a “trespass offering,” who was willingly led to the slaughter (Acts 8:35). Jesus was called to be a “trespass offering” so that humans’ sins could be forgiven. Peter also writes that Jesus’ mission is to carry human sins in His body in order that God would forgive their sins and his wounds were endured to heal them on a cross (1 Peter 2:24). Jesus’ crucifixion ultimately won over the work of evil for humans to receive these two benefits.¹⁶

¹⁴ Bryan E. Beyer, *Encountering the Book of Isaiah* (Grand Rapids, MI: Baker Academic, 2007), 205.

¹⁵ George Arthur Buttrick, *The Interpreter’s Dictionary of the Bible: An Illustrated Encyclopedia* (Nashville, TN: Abingdon Press, 1962), 4:292-294.

¹⁶ John Peter Lange et al., *A Commentary on the Holy Scriptures: 1 Peter* (Bellingham, WA: Logos Bible Software, 2008), 47.

Jesus Attested to in History

With this understanding of the suffering Servant in mind, it is important to consider who Jesus actually was in our world history. Jesus' historical life as a messianic figure was depicted in His genealogy before He was even born; He was the Son of David who was the greatest king in ancient Israel. At the age of thirty-three, Jesus was accused of being a political insurgent who intended to become the king of the Jews against the power of the Roman Empire. As a result, He was sentenced to death on a cross. His crucifixion produced "medical causes of death due to hypovolemic shock and exhaustion asphyxia along with dehydration, stress-induced arrhythmias, congestive heart failure and pleural effusion."¹⁷

After His resurrection, Jesus revealed Himself to the various disciples in many different places and times. His resurrection power and the power of the Holy Spirit transformed His disciples into fearless witnesses of His ministry. His death and resurrection were prefigured in many places in the Old Testament.¹⁸ The story of His life, death and resurrection were recorded in the history books of the early Jewish and Gentile believers. The prophets of the Old Testament described him as God's visitation, and later on, He would bring reward to the righteous and punishment to the wicked. God was in the form of a human in Jesus called the "incarnation." The fundamental affirmation of the incarnation is found in the Gospel of John as the fullest revelation of God (John 1:14).¹⁹

¹⁷ Daniel J. Harrington S. J., *Historical Dictionary of Jesus* (Lanham, MD: Rowman & Littlefield Publishing, 2010), 45.

¹⁸ Harrington, *Historical Dictionary of Jesus*, 133-134. (cf. 1 Cor 15:3-8; Mar 16:1-8; Matt 28:9; Luke 24:13-53; John 20:11-29; Matt 28:16-20; John 21:1-23; Mark 16:9-20 Isaiah 53:4-5; Exodus 3:6, 3:15-16).

¹⁹ Buttrick, *Interpreter's Dictionary*, 2:691.

John asserts that Jesus is the only perfect incarnation of God through the biblical history (John 1:18, 10:8, 14:6).²⁰

God's Nature as a Healer

God's purpose of visiting humans in Jesus is to forgive them and heal them to become whole. His nature as a Healer can be seen in the Old Testament. Isaiah 53, specifically offers Scriptural examples of God's nature as a Healer as do the two creation stories in the opening chapters of Genesis. The priestly writers of the first creation story note that God creates the world while transforming existing realities which paralleled the Yahwistic writers of the second creation story (Genesis 1:1-2, 2:4-7). Both writers said that all creatures were placed in order and functioned. They were good before God's eyes. Healing, by its very nature is to move towards a place of goodness and orderliness. Thus, God's active creation of the world mirrors the creative energies within healing. So, God was introduced as a Healer through the work of His word, which was accompanied by His deed to make a "chaotic and formless universe into a good and functional world."²¹

God is a Healer (Rapha – רפא).²² He promises that He will heal every disease of the people who listen to and obey Him. He declares that He is the ultimate power of healing just as He released the plagues of Egyptians.²³ "He said, if you will listen

²⁰ Buttrick, *Interpreter's Dictionary*, 2:692.

²¹ Walter Bruggeman, et al., *Genesis*, New Interpreter's Bible: A Commentary in Twelve Volumes, ed. Leander E. Keck, vol. 1 (Nashville, TN: Abingdon Press, 1994), 340-345.

²² Jay P. Green, Sr., ed., *The Interlinear Bible Hebrew/English* (Grand Rapids, MI: Baker Book House, 1976), 183.

²³ Nahum M. Sarna, *Exodus*, The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1991), 85.

carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of diseases that I brought upon the Egyptians; for I am the Lord who heals you” (Exodus 15:26). The Healer’s promise for humans to receive healthy life was conditional. Humans needed to listen to and obey God’s voice to enjoy healthy life. When Isaiah’s king in Israel refuses to obey God’s plan to save Judah from Syria’s attack, the prophet foretells Jesus’ power of healing. Isaiah foresees that the blood of animals being used in Israel’s temple to redeem his people will lose power. He sees that his kings and his people are failing to listen to and obey all God’s statutes. To be healed, both individuals and nation need to listen to and obey God’s voice; otherwise, the sickness of plagues, fever and inflammation and other curses will come upon humans.²⁴ His plan is for them to be forgiven and healed. It is the human inability to follow God’s commandments that inspires the great prophet Isaiah to write about the “suffering Servant.”

God is found in both Old and New Testaments as a Healer (Genesis 1:1-2, 2: 1-3; Luke 14:13, 4:18, 7:22; Mark 10:52).²⁵ God heals physical, emotional and spiritual brokenness so that people function correctly as intended at the creation of the world. This healing plan extends past animal sacrifice through His love shown in the life and death of the suffering Servant, Jesus. God’s power heals “every disease” and forgives human sin as He keeps His intimate relationship with humans through the work of Jesus’ life and death on a cross (Matt 1:21, 15:30, 4:23-25; Luke 2:11; John 4:42; Luke 6:17).

²⁴ Buttrick, *Interpreter’s Dictionary*, 2:686.

²⁵ Craig A. Evans, *Encyclopedia of the Historical Jesus* (New York, NY: Routledge, 2008), 537-538.

This gift of God's healing is called "Immanuel" (Isaiah 7:14, 52:13).²⁶ Immanuel helps us to listen to and obey God's voice to receive physical, emotional and spiritual healing, which is His provision through Jesus' threefold atoning work.²⁷ This atoning work was within Jesus' nature as the suffering Servant, but He also healed many people in His actual ministry.

Naaman's Healing and the Foreshadowing of the Cross

Isaiah saw a time when the animal sacrifices would no longer be sufficient. In 2 Kings 5, there is a story that foreshadows the power of Jesus' blood. In this text, God interacts with Naaman, and it shows how God's compassion in action heals an individual and the nation outside of Israel. Naaman, an Aramean commander, experiences physical, emotional and spiritual healing through the power of God's love without offering animal's blood like the Israelites did. This scene happens during wartime between Syria and Israel. The indirect confession of king Ben Hadad shows his belief that his kingdom had been victorious because the mighty warrior, Naaman, has found favor with God.²⁸ His belief is monotheistic even though he worships many gods in his own country. Ben Hadad saw God's sovereignty over the nations through Naaman's victorious work even though he was a leper. In fact, Naaman possibly had a vitiligo skin disease caused by emotional stress as a warrior that were due to his surroundings of his king, soldiers and

²⁶ Buttrick, *The Interpreter's Dictionary of the Bible*, 2:685-686. Immanuel; Isaiah tells his king Ahaz in the court that God would deliver them from their enemies - "God is with us." But Ahaz refused his words, and Isaiah continues prophesy with a God's sign of salvation through a son of a young woman.

²⁷ King, "Lecture, D.Min. Intensive," August 20, 2013.

²⁸ Alexander Jones, ed., *The Jerusalem Bible; Reader's Edition with Abridged Introductions and Notes* (New York, NY: Doubleday, 2000), 397.

family outside of lepers' quarantine. Naaman must have been a man full of grace before God's eyes as depicted by his Aramaic name, which means "Grace."²⁹

A servant girl seized by Naaman's soldiers during their raid against Israel shows her faith with her statement that God's prophet in Israel could heal Naaman (v. 3). Her faith convinced not only Naaman, but his king, Ben Hadad, that God's power of healing is in Israel. Eventually, Naaman stands in front of Elisha's house to give respect to God's prophet.³⁰ He thought God's man would come out to pray for him. Then, Elisha not only stayed inside of his house but also ordered Naaman "to dip" his body in the Jordan River. When Naaman thought that Elisha's order was not related to a primitive worship ritual of river gods who could heal him, he got angry.

Naaman felt that his efforts of preparation for the journey with expensive gifts and diplomatic correspondence to the prophet's king were being totally rejected. Then when his heart became full of grace he felt humble. He listened to what Elisha told him to do. Naaman "dipped" his body in the Jordan River and was healed. In Hebrew, "dipped" refers to the object to dip in the blood of an animal.³¹ This ritual was called "trespass offering." So when Naaman dips in the water, the dipping acts like participating in a ritual of trespass offering. Since Naaman was outside the Israelite community, the fact that God healed him in this way foreshadows Jesus' work on the cross to forgive and heal humans—an offering that is given for everyone. Naaman himself, his family, people and king praised the power of God's healing and sovereignty over the nations.

²⁹ Buttrick, *Interpreter's Dictionary*, 2:113.

³⁰ T. R. Hobbs, *2 Kings*, Word Biblical Commentary, ed. D. W. Watts, vol. 13 (Nashville, TN: Thomas Nelson Publishers, 1985), 62.

³¹ Hobbs, *2 Kings*, 64.

Jesus' Compassion in Luke 7:11-17

How did Jesus carry out his healing ministry before his crucifixion and resurrection? During his ministry, he used his kingdom authority and power to perform miracles. His miraculous healing power was the foundation for the popular confession of Jesus as Lord in public, which drew the people to him. His ministry was evangelistic healing power that followed His love in action.³² His love, moving with His character of compassion, preceded His healing ministry. An example of this is found in Luke:

Soon afterward he went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion on her and said to her, "Do not weep." Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God saying, "A great prophet has risen among us!" and "God has looked favorably on his people!" This word about him spread throughout Judea and all surrounding country (Luke 7:11-17).

Luke records Jesus entering a small town called Nain with a crowd that followed Him from Capernaum where He healed a servant of a centurion.

At the gate, he encounters a funeral procession and a weeping widow who had lost her only son. Jesus notices her husband's absence in the procession and that the carriers had almost reached the burial place, outside of the city (v. 12). Jesus understands the heart of the widow who is subjected to harsh treatment by Jews and now she has suffered the loss of her only son. Buttrick notes, "Hebrew belief considers that a death of young man was a judgment of sin." A widow, then, is not eligible to receive her

³² Bock, *Luke 1:1-9:50*, 646-647.

husband's inheritance, which leads to economic catastrophe (Ruth 1:20-21; Isa. 54:4; Ps. 68:5; Deut. 26:12, 27:19).³³ She must have been feeling fear and grief as she saw herself living without protection and without inheritance. Jesus' heart breaks because His nature is love, and He is immediately moved with compassion (Gk, σπλαγχνίζομαι: *splagchnizomai*) to heal (v. 13a). Jesus asks her to stop crying and touches the bier on which her son's coffin was placed. He shows dramatic action by fearlessly violating Jewish purity laws. He shows his self-sacrificing love attending to the pain of the widow, and this is a significant trait of his discipleship model. He commands the young man to rise (v. 14). A dead man sits up when Jesus commands him to rise. His healing power overrides death. The crowd that surrounds Him witnesses God's miraculous power, which, in their history, only the greatest prophets such as Elisha and Elijah possessed. His initiative of love in action for the needy overrides death. His compassion transforms the life of widow.³⁴

Mark 1 also shows that Jesus' compassion manifests before His healing power takes place. Jesus' love embraces the pain of the leper, then His heart moves with His character of compassion to meet the leper's needs. He shows complete compassion acting self-sacrificially by exposing Himself to the disease. He chooses to touch the leper's body and commands him to be cleansed with His kingdom power and authority (*dunamis kai exousia*),³⁵ and this heals the leper. The man runs out joyously to spread the news of Jesus' miraculous healing power. The crowd glorifies God as Jesus' fame spreads

³³ Buttrick, *Interpreter's Dictionary*, 4:842.

³⁴ Bock, *Luke 1:1-9:50*, 648-649.

³⁵ Stein, *Mark*, 106.

throughout Judea and all the surrounding country (Mark 1: 40-45). Mark records that this miraculous event increased Jesus' renown as a Healer; although some Jews saw His miracles as a threat.³⁶

Commissioning Account and Biblical Interpretation of "Every Disease"

After he demonstrated his healing ministry, he gave his disciples power and authority. He gave them unlimited ability and power to do what he had been doing. They went through the villages as they proclaimed the good news and healed "every disease."³⁷ "Every disease" means those with physical sickness along with demon-possession, epilepsy and paralysis. Jesus heals their physical, spiritual and emotional brokenness.³⁸ Jesus' compassionate love and His evangelistic healing power were demonstrated through His disciple's replicable and transformative ministry. Now the resurrected Jesus reminds His eleven disciples what they had done successfully when they went through the village doing Jesus' ministry. He is the Lord of the universe, and He commissions them as instruments of his power and authority to the nations.³⁹ Jesus commands them to leave Galilee and "go" to another place to make disciples of all nations (Matthew 28:18-20). In other words, His discipleship would occur wherever His authority and power are operating and His commandments are appropriately carried out.⁴⁰ His commandments

³⁶ R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press, 2002), 114.

³⁷ Bock, *Luke 1:1-9:50*, 813.

³⁸ Albright and Mann, *Matthew: A New Translation*, 42.

³⁹ Luz, *Matthew 21-28*, 623-624.

⁴⁰ Luz, *Matthew 21-28*, 625-634.

include self-sacrificing love (compassion), attending to the pain of the sick as a significant trait of discipleship.⁴¹ The resurrected Jesus looked forward to continuing His evangelistic healing ministry in power and authority through His disciples beyond Israel in culturally, socially, linguistically and ethnically diverse context.⁴²

His power of healing ministry is within His love moved with compassion. He continues His healing ministry through replicable and transformative discipleship as they heal “every disease” (including physical, emotional and spiritual healing) as written in Acts 8:4-8. This miraculous healing can be misunderstood, as in the example of Acts 8:9-19 where a disciple begins to love the power of healing coming from the Holy Spirit rather than the power of compassionate love. It is important to believers practicing compassionate love in action downloaded by the Holy Spirit in healing ministries so that the focus is on the motivation of healing (Jesus’ compassion) rather than the ability to heal “every disease.”

Misunderstanding of Jesus’ Power of Love

Contrary to Jesus’ own practices, a misunderstanding began to develop among early Christian communities of evangelistic power healing. A former magician, Simon, stayed with Phillip and watched him inaugurating signs and wonders and exercising evangelistic power healing as other apostles did. Simon was evangelized by watching God’s power of the Spirit in action and he was converted to Christ. Simon like other Samaritans was baptized after he expressed his faith and repentance. The apostles called

⁴¹ Hendricksen, *Matthew*, 253-254.

⁴² Albright and Mann, *Matthew: A New Translation*, 108-109.

him a follower of Jesus. However, he later failed to keep his faith and was distracted by other concerns (Luke 8: 13-14). He pursued his own benefit in a conventional way.⁴³ He began to look at healing according to a commonly held worldview of magic. Phillip, however, understood the signs to be in conjunction with his proclamation of Jesus' love and that the sick were healed by the power of the Spirit (Acts 8:13, 18-19). When Simon offered money to buy the power of healing, Peter rebuked him to repent for his wickedness and pray to the Lord to be forgiven (8:20-22).

It is important to note that the credibility of Jesus' crucifixion and resurrection are linked to compassionate love and healing power. The historical credibility of Jesus written in the four Gospels and the history of early Christians in Acts account for the literal power of forgiveness and healing found in Jesus' blood. Comparing Jesus' life to the book of Isaiah shows another level of historical credibility of the records of the New Testament. Specifically, exposing the complexity of embeddedness and cultural contexts of these New Testament texts brings a reliable inter-textual interpretation to Isaiah 53. The ideas, concepts and images in these texts are connected to each other as an extension of God's salvation, which includes physical, emotional and spiritual healing. Surely, Isaiah 53 is one of "the pivotal passages giving the history, ethics, religion and the fundamental ingredients of God's love which can transform one's life into a deeper relationship with God."⁴⁴ The most significant ingredient is the "suffering Servant."

The gospel writers interpret the "suffering Servant" as Jesus' work on the cross, which is a powerful force to purify humans from their sins and to heal humans from their

⁴³ Keener, *Acts*, 2:1518-1520.

⁴⁴ Glaser, *Isaiah 53 Explained*, 7.

brokenness. John confirms that everyone who believes in Him will not perish but will have salvation. All who accept Jesus, then, are the beneficiaries of His threefold atoning work, which is described in Isaiah 53.⁴⁵ First, Jesus was “wounded and crushed” to forgive human rebellion and unfaithfulness – this is a spiritual healing. Second, He was punished to bring them peace – this is an emotional healing.⁴⁶ Third, He was striped to heal human bodies – this is a physical healing.⁴⁷ These three types of healing are all contained in Isaiah’s phrase the “suffering Servant.”

God designed God’s chosen one to be beaten with a great force so that he can be the light of the nations, and His promise is that Jesus’ life and death will expand God’s healing power to the ends of the world (Isaiah 42: 6; 49: 6).⁴⁸ Jesus’ death will give forgiveness to all who confess, and this will bring healing to both the individual and nation. God enters time and space to disclose a deeper truth through Jesus’ work: God’s healing love manifests in the life of His “Suffering Servant.” God’s provision of healing our brokenness is uniquely able to demonstrate the truthfulness of the living God, yet death and suffering will continue to be the human lot until Jesus’ return.⁴⁹

Throughout scripture from the Old and New Testaments, the blood brings forgiveness and healing. Specifically, three examples, progress in importance. First,

⁴⁵ John D. W. Watts, *Isaiah 34-66*, vol. 25, Word Biblical Commentary, rev. ed. (Nashville, TN: Thomas Nelson Division, 2005), 791-793.

⁴⁶ The New International Version translates “whole” as the word “peace.”

⁴⁷ The New International Version translates “bruised” as the word “striped.”

⁴⁸ David L. Petersen, “Introduction to Prophetic Literature: Isaiah,” in *The New Interpreter’s Bible: A Commentary in Twelve Volumes*, ed. Leander E. Keck, vol. 6 (Nashville, TN: Abingdon Press, 2001), 458-461.

⁴⁹ Gary S. Gregg, *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, CA: Real Books, 1993), 22-23.

Leviticus 7:11 says, “For the life of the flesh is in the blood, so the blood that makes atonement by reason of the life.” This is specifically a reference to animal sacrifice. Secondly, Naaman “dipped” his body in the Jordan River, which realistically foreshadows the power of Jesus’ blood shed on a cross to forgive the sins of all humans. Naaman’s sins were forgiven because He listened to and obeyed God’s spokesman and “dipped” his body metaphorically in the blood of Jesus who represents a “trespass offering.” His spiritual, emotional and physical healing foreshadows the ongoing healing experiences in the twenty-first century inside and outside of Israel. Thirdly, Jesus’s blood brings healing and forgiveness to all humans. Isaiah understands that the blood of animals prepared by the priests lost the power of redemption. He understands that God would provide a powerful purifier to forgive all humans’ sins. God’s love in action on the cross becomes a trajectory of love that reaches past the work of priests to build an intimate relationship with each person. The benefits of His crucifixion come by sprinkling Jesus’ blood spiritually onto His followers so that their sins may be forgiven and their brokenness may be healed through the process of conversion (2 Corinthians 5: 21).

This healing cannot be done by blood alone; conversion must take place. Naaman and Simon the sorcerer are two examples of how conversion can occur. First it is important to consider the context and historical background of these figures. Saint Augustine defines conversion as a person’s action of turning away from the temporal and material world in which Naaman was trapped in the Old Testament.⁵⁰ Naaman had power and riches and he departed with 340 kilograms of silver, 90 kilograms of gold, and a mighty letter from his king Ben Hadad to see the king of Israel. He wanted to use his

⁵⁰ David Aers, *Salvation and Sin: Augustine, Langland, and Fourteenth-Century Theology* (Notre Dame, IN: University of Notre Dame, 2009), 5-6.

king's power over the king of Israel to obtain healing. The arrangement presented in the written correspondence caused great distress the king of Israel because his mind saw no way to cure the leper. When God's prophet, Elisha heard of his king's affliction, he asked his king to send Naaman to him. Elisha tells his king that God's powerful revelatory work would transform Naaman physically, emotionally and spiritually by saying, "Naaman may learn that there is a prophet in Israel" (2 Kings 5:8b).

When Naaman was asked to dip his body in the Jordan River to be healed, his heart was rebellious. Then he was reminded that his pride was based on his wealth and power and that he wanted to reject the simple healing process proposed by the prophet. Then his heart was transformed to listen to and obey God's voice. He dipped his leprous body in the Jordan River, and his skin was healed as the flesh of a young boy (2 Kings 5:14). In Hebrew culture, "to dip" referred to the object "dipped" in the blood of an animal, which is not synonymous with washing (Leviticus 14:6). Naaman's body was symbolically "dipped" in the blood of Jesus' to be purified and healed by obeying God's voice.⁵¹ Naaman's sins such as killing Israelites during wars and worshipping other gods were all forgiven as he received spiritual, emotional and physical healings. This foreshadows the power of Jesus' blood to forgive sins to allow sinners to be healed when a person listens to and obeys God's voice.

Unlike Naaman, Simon in the book of Acts was converted by witnessing Apostles' miraculous power of healing. Simon envied the Apostle's power of healing imparted by the Holy Spirit, so he tried to buy the power of the Spirit similar to Naaman who tried to pay money to get healed. Simon followed the traditional magical worldview

⁵¹ Choon-Leong Seow, "1 & 2 Kings," in *The New Interpreter's Bible: A Commentary in Twelve Volumes*, ed. Leander E. Keck, vol. 3 (Nashville, TN: Abingdon Press, 1994), 193.

of his culture. The writer of Acts relates “the Spiritual gift with prayer to God (8:15), and the divine Spirit is a gift from God not achieved by person’s efforts or money to get formulas inherited by their traditional society’s cult (8:20).”⁵²

This story shows an example of a personal obsession in having the power of the Spirit that heals the sick instead of loving the person for which the power of the Spirit to heal is given; thus, he was failing to be a true disciple of Jesus Christ. Phillip converted to Christ in the same culture where Simon lived; however, he stayed in the Spirit of Jesus who causes the believers’ hearts to be filled with the love that could miraculously heal the sick. He was not merely interested in doing Jesus’ job.

Elisha’s rejection of receiving money from Naaman represents God’s heart that freely gives humans salvation; whereas, Simon’s failure to buy the power of the Spirit for miraculous healing teaches that the spiritual gift of healing comes freely when a person listens to and obeys the Spirit of God. Simon’s practice was banned in the Christian community as the apostles condemned the temptation to desire good gifts with impure motives and to use divinely given gifts for personal gain.

Simon’s case was an example of an apostate used by Satan comparable to “Gehazi, a rebellious servant of the prophet of God who received money from Naaman; Judas Iscariot, the traitor who sold Jesus; and Ananias and Sapphira, the couple who hid money for themselves (2 Kings 5:21-22; Acts 1:18; 5:3-7).”⁵³ This kind of desire for either “power” or “money” was pervasive in a political sense, and this greed is all

⁵² Keener, *Acts: An Exegetical Commentary*, 1522.

⁵³ Buttrick, *Interpreter’s Dictionary*, 4:732-735.

throughout biblical history.⁵⁴ Jesus' strongest condemnation of greed is written in Matthew where he says that one cannot serve (Actual meaning of serve in this verse in Greek means complete obedience) both God and Mammon (Matthew 6:24).⁵⁵

Discipleship relates to all kinds of healing through the power of the Spirit of God. How did Jesus demonstrate His discipleship model by serving only God? He demonstrated it by soaking in God's presence and listening to and obeying God's voice. His love moved with compassion to heal, and His compassion manifested before his healing power took place. He demonstrated for His followers that His compassion was the motivation for the healing action. He showed His self-sacrificing love (compassion) before healing anyone. For example, He asked a widow to stop crying and touched a coffin violating Jewish purity laws to override the power of death. In Matthew, His compassion showed before His healing power took place when He attended to the pain of the leper to meet the leper's needs. His compassion led Him to touch the leper's body, again violating Jewish purity laws, before healing him with His kingdom power and authority. His power of love embraced Naaman, the enemy of Israel, and forgave his sins and healed him.

Simon might be considered in that category as well since he was told to pray that his sins would be forgiven (Acts 8:22). Luke gives a hint that Simon's sins might have been forgiven when he wrote, "the prayer of a righteous person for someone could bring blessings and even forgiveness" in the open-ended conclusion of his book (Luke 15:31-

⁵⁴ Keener, *Acts*, 1530-1531.

⁵⁵ Henry Alford, *Alford's Greek Testament: An Exegetical and Critical Commentary*, vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 66.

32).⁵⁶ God has an open heart to accept whoever responds to His love and repents from their sins, and He heals them according to their needs. After being healed, they too can follow Jesus by loving others before praying for healing.

Jesus was not only compassionate; He brought healing in various ways. He sometimes required the faith of the sick for healing, and sometimes He healed them purely out of grace and mercy (Matthew 14:14, Luke 7:11-17). Sometimes He responded to another person's faith, listening to and obeying God's voice in the Spirit on behalf of the sick to be healed (Matthew 8:5-10). He healed the sick that did not even ask Him. Then Jesus clarifies that He did not heal people who did not listen to His teaching or want to know who He was and who did not confess their sins in order to be forgiven (Matthew 13:13-15). So, in believers' own status within the healing ministry, they must align themselves with Jesus' attitude of listening to and obeying God's voice so that His healing ministry can continue through their faith.

The apostolic power and authority given by Jesus accessed God's miraculous power to heal the sick and raise the dead – Peter raised a Greek widow, Tabitha in Joppa and healed Aeneas who was a paraplegic in Lydda (Acts 9:32-39). Paul raised Eutychus, a son of Anchaes and healed the sick and cast out demons (Acts 20:10-11, 19:11-12). This healing still continues today, and Jesus' followers of the twenty-first century, such as Randy Clark and Che Ahn, heal the sick and cast out demons. Heidi Baker, a missionary in Mozambique, resuscitated many dead people besides healing “every

⁵⁶ Keener, *Acts*, 1533.

disease.” She says, “My job is to love them and God’s job is to heal them.”⁵⁷ However, during Apostolic and Prophetic Conference in Miami Florida on Oct. 19, 2013, she embraced medical teamwork to heal the sick as a miraculous work of God.⁵⁸

Conclusion

In this paper, the credibility and the theme of Jesus’ power of compassionate love and healing were examined through textual, historical, literary and form criticism. As a Healer, God through Jesus willingly “took up” human infirmities and carried human diseases to forgive sins and heal brokenness. His sacramental atonement on a cross was done for both forgiveness and healing which are still available today. Until Jesus’ return, His missional work recorded in the Gospel of the kingdom of God in power has been replicated by His followers of all ages.

The same missional work of Jesus has commissioned the present day church to inaugurate His kingdom power and authority to preach the Gospel and make humans whole. Both the New and Old Testaments validate this point. As an application of the message of this paper, the small group leaders/healers can focus on the power of love before reaching out to heal others. Tom Smail wrote in his book, *The Love of Power or the Power of Love*, that to love the power of healing is “nothing less than devilish, for it

⁵⁷ Tim Stafford, “Miracles in Mozambique: How Mama Heidi Reaches the Abandoned,” *Christianity Today*, accessed October 28, 2013, <http://www.christianitytoday.com/ct/2012/may/miracles-in-mozambique.html>.

⁵⁸ Hispanic CAP in Miami Florida: John 15:10-15, accessed October 27, 2014, <http://www.youtu.be/VjtgMYXNvBs>.

corrupts Christian virtue. Jesus bids us shine with a clear, pure light. God's love, the self-denying yet bright sacrificial love of Calvary, banishes the darkness."⁵⁹

This analysis has a few limitations. First, this overview omits the gifts of the Holy Spirit due to size constraints and selective samplings of biblical healing events. Second, the engagement of the Holy Spirit is limited with the notable exception of the presence of God in believers' faith as they listen to and obey His voice. To distinguish between the presence of God and the Holy Spirit could be the subject of another paper. Nonetheless, a theme of Jesus' love in action (compassion) to heal "every sickness" stands out as particularly significant. Truly, Jesus' power of healing continues in the work of the early church and all those who currently walk in faith. People should not fall into despair when their healing ministry appears to go because they remember Jesus' compassionate love and realize that ultimate healing comes when they are glorified.

Rather than desire the power of healing, the believer's job is to love the people who need Jesus learning from Jesus' various ways of healing the sick. God's job is to heal every disease. Healing belongs to God and its performance cannot be directed by a formula. Simon got it wrong; he was fascinated by seeing the power of healing itself rather than loving the source of healing. True disciples of Jesus, love the power of love not healing itself. Jesus' compassionate love must come first, and healing can flow from that. Jesus' presence, with His authority and power, follows his disciples everywhere they go and empowers them to continue His healing ministry.

⁵⁹ Tom Smail, *The Love of Power or The Power of Love* (Minneapolis, MN: Bethany House Publishers, 1994), 72.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

Throughout Christian history, the healing process has been structured to remove animosity and alienation by living with Jesus' compassionate love, peace and justice. Jesus' love empowers the healing process as believers embrace human sufferings with His compassion.¹ After Jesus' resurrection, His followers were empowered by the Holy Spirit and continued Jesus' healing ministry. They received the power of the Holy Spirit with the gift of healing during the ritual of water baptism while they were praying together, casting out demons and healing the sick, which was the normal practice of Christian ministry.²

However, during the fourth century, the church started turning away from the practice of healing ministry. It began developing doctrines that defined belief and neglected preserving an intimate relationship with God.³ In addition, hermits and ascetics cut themselves off from civilization and almost quit praying for the sick. These two

¹ Amanda Porterfield, *Healing in the History of Christianity* (New York, NY: Oxford University Press, 2005), 5-8.

² Francis MacNutt, *The Nearly Perfect Crime: How the Church Almost Killed the Ministry of Healing*. Grand Rapids, MI: Chosen, 2005), 79-81.

³ MacNutt, *The Nearly Perfect Crime*, 17.

streams influenced the belief of cessationism.⁴ Calvin in the 1500s officially taught cessationism, preaching that “the supernatural power ended with the death of the last apostle and that demons were expelled after Jesus’ resurrection.”⁵ Thus, Calvin’s teaching incapacitated power healing manifested through the work of Jesus and His disciples. The majority of Christians ceased to believe in Jesus’ healing power, and that resulted in the early deaths of believers and non-believers due to ignorance about the benefits of praying for healing. The prominent Charismatic revivalist, Francis MacNutt says, “It was the nearly perfect crime to kill something so central to Christianity but there is still enough belief to have an amazing resurrection of the healing ministry among the ordinary people.”⁶

This work will build on the “Biblical Foundation” with discussions of the continuation of Jesus’ power of love in healing ministry throughout post-biblical history. It will attempt to show Jesus’ compassionate love in healing as a persistent theme that has been fruitfully practiced in church history. From the Early Church Fathers to the present, there have been many *kairos* (Gk, καιρος)⁷ moments of powerful compassionate love in which healing has occurred through Jesus’ faithful disciples. These moments will be discussed in the chronological timeline in the Christian history. This section will also

⁴ MacNutt, 92.

⁵ MacNutt, 140-141.

⁶ MacNutt, 16-17.

⁷ John L. Mckenzie, *The Dictionary of the Bible* (New York, NY: Touchstone Books, 1995), 891-892. Gk, *Kairos*: opportunity, a climax time when conditions are right for the accomplishment of a crucial action. *Kairos* of salvation, Judgment and primarily the time of the coming of Jesus. *Kairos* is reached, is not the result of casual coincidence (Mark 1:15, Ephesians 5:16, Romans 5:6, Luke 19:44 etc.). “Books on Google Play,” Simon and Schuster, accessed September 13, 2014. *Merriam-Webster Online*, s.v. “kairos,” accessed December 20, 2013, <http://www.merriam-webster.com/dictionary/kairos>.

show the theme of Jesus' compassionate love as a central motivation of His disciples in healing ministry throughout church history, although it has received little acceptance particularly in the Western Church. However, it is important to balance both practices of healing ministry and the support of the medical field so that the doctrinal teaching can be grounded on valid points of a sound faith.

**Early Church Fathers (ca. 100 – 451 C. E.):
An Emphasis on Jesus' Love and the Power of Healing**

Ancient resources of Christians and testimonies from Jewish and pagan communities prove that Jesus and His early followers performed miracles to heal the sick and cast out demons.⁸ After Jesus' resurrection, His disciples whose hearts and minds were in the presence of God and baptized by the Spirit at Pentecost continued to heal the sick, raise the dead, cleanse the lepers and cast out demons. Most early Christians were poor and illiterate but believed in Jesus' supernatural power of compassionate love in healing. They prayed to receive the Holy Spirit and the gift of healing.⁹ Thus, they were seen as opposed to the Roman Divine Emperor who, it was believed, possessed divine power. All of the Ante-Nicene Fathers practiced the continuation of Jesus' works such as exorcism, healing and raising the dead. Then trained lay people took over the healing

⁸ Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011), 1:22-23.

⁹ MacNutt, 80-84.

ministry because it became a popular practice.¹⁰ Soon lay exorcists greatly exceeded the priests in number.

Exorcisms became a common Christian practice to make witnesses to the healing power of Jesus. Eventually the pagans admitted that the God of the Christians was stronger than their gods. Jesus' power of compassionate love in healing won over early faithful followers from allegiance to the Roman Pantheon of gods as the word of witnesses traveled fast to the nations.¹¹ Examining several Early Church Fathers who replicated Jesus' power to heal the sick proves how pagans were led to Christianity.

Justin Martyr (100-165 AD) was an early Christian apologist who used Platonic philosophy as a means to structure the theoretical and theological Christology. His instruction manual was considered the most important text in Christianity during the early centuries. It helped the Church process and practice its doctrine, worship and communion and baptism services. In his first apology, he defends Jesus' power of healing "every sickness" by contrasting a demon's work of destruction.¹² He affirmed that believers in Christ performed miracles by the power of the Holy Spirit and received prophetic and healing gifts.¹³

In his second apology, he explains the everlasting moral excellence and impeccability of Christ who defeats death while introducing human sufferings as

¹⁰ Morton Kelsey, *Healing and Christianity: In Ancient Thought and Modern Times* (New York, NY: Harper & Row, 1973), 121. During this period candidates for baptism were exorcised. Vestiges of this practice are still found in the Roman sacrament of baptism today.

¹¹ MacNutt, 85.

¹² Karen O'Dell Bullock, *The Writings of Justin Martyr* (Nashville, TN: Broadman & Holman Publishers, 1998), 50-51.

¹³ Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodists Then and Now* (Lake Mary, FL: Creation House Press, 2013), 5.

disguised blessings from God. In his testimony to Trypho, he says that Jesus' love will last forever as a new law for all people. He notes that Christians have the power to cast out demons while validating the continuation of Jesus' healing ministry within his followers.¹⁴ Justin writes to the Roman Senate that even in his city, many Christians cast out demons, and heal the sick in Jesus' name during holy sacraments such as baptism and the Lord's Supper.¹⁵

Randy Clark quotes Justin Martyr's apology to emphasize that a genuine ministry of Jesus' healing and deliverance is essential to the early church. Clark, an evangelistic healing minister says, healing usually occurs along with deliverance now just as it happened in the early church. The Gospels are the supernatural work of Jesus, believers continue to heal the sick by responding to His faith and power.¹⁶

Irenaeus of Gaul (A.D. 125-202) was a disciple of Polycarp who had been a student of apostle John. He attended the school of Justin Martyr in Rome before he became a bishop of Lyons in A.D. 175.¹⁷ He taught that Christians received God's love/grace to perform miracles. They healed the sick by the laying on of hands, raising the dead and casting out demons. The healers through the power of the Holy Spirit converted the sick who were healed in Jesus' name. The people who were raised from the dead in Jesus' name also stayed among Christians for many years and gave testimonies to

¹⁴ Bullock, *Writings of Justin Martyr*, 64-75.

¹⁵ Justin Martyr, *The Second Apology*, Ante-Nicene Fathers, ed. Alexander Roberts, vol. 1 (Peabody, MA: Hendrickson Publishers, 1994), 6.

¹⁶ Randy Clark, *The Biblical Guidebook to Deliverance* (Lake Mary, FL: Charisma House, 2015), 33-34.

¹⁷ "St. Irenaeus, Bishop of Lyons," New Advent, accessed December 21, 2013, <http://www.newadvent.org/cathen/08130b.htm>.

unbelievers. Truly, pagans became Christians after they were healed and raised from the dead. They witnessed Jesus' compassionate love manifested through the power of the Spirit. Irenaeus quoted Matthew 10:8 to suggest that Christians did not charge a fee for healing the sick because God had freely given them the gift of healing.

Irenaeus carried Jesus' compassionate love to heal the sick, raise the dead, cleanse the lepers and cast out demons. His motivation for healing a person's painful agony was not the love of the power of healing but the power of love. He wrote that Christians received the gifts of the Spirit, which were healing, seeing visions, uttering prophetic words for the sick and oppressed through God's compassion. He taught that Christians needed to ask Jesus to heal the sick.¹⁸ For him, God's renewal work through Jesus' crucifixion and resurrection for His creation brings true healing that makes humans to be whole.¹⁹

Tertullian of Carthage (A.D. 160-225) emphasized that Christians primarily needed to receive the gifts of the Spirit.²⁰ He encouraged Christians to ask the Lord for the special gifts as His inheritance to expand the kingdom of God. He asked the Lord to give the gifts of the Holy Spirit to the new Christians during the ritual of baptism. His prayerful expectation became a real and normative sacrament. The baptism ceremony incorporated the believer's identity into Christ through which the power of Jesus' healing

¹⁸ "Against Heresies (St. Irenaeus), Book II: Chapter 32," New Advent, accessed December 21, 2013, sections 4-5, <http://www.newadvent.org/fathers/0103232.htm>.

¹⁹ Porterfield, 55.

²⁰ *Merriam-Webster Online*, s.v. "Charism," accessed December 22, 2013, <http://www.merriamwebster.com/dictionary/charism>. An extraordinary power (as of healing) given a Christian by the Holy Spirit for the good of the church (Charisma in Greek).

flourished.²¹ His definition of the noblest Christian was one who was able to cast out evil spirits and to heal the sick in union with the loving God. He proclaimed that healing the sick and casting out demons was a far more worthy drama than watching gladiatorial murderous games.²² In his time, Christians were proud of praying sincerely for the sick and casting out demons as they preached the Gospel.

Origen of Alexandria (A.D. 185-253) promoted the image of Christ as the great Physician and bishops as the physicians of souls. His followers cast out demons by simply praying for demoniacs who were illiterates. He emphasized God's power and wisdom for illiterates to be themselves before starting to heal the sick and cast out demons.²³ He healed the sick by both praying and using medicine while declared that a higher and better way to heal the sick was to seek God's grace and compassion during devotion and prayer.²⁴ Generally, he used to say whoever received Jesus' love and power could heal the sick and cast out demons.

Gregory Thaumaturgus (A.D. 213-270) had a nickname the "Wonderworker." While he was studying under St. Origen, he became a powerful follower of Jesus. He was compassionate and was able to convert the whole population to Christ in the city of Pontus just from listening to and obeying God's voice and met the needs of the people. One day, two brothers were fighting each other to possess a lake and asked Gregory to arbitrate between them. God's answer to his faithful prayer divided the lake so that each

²¹ Porterfield, 62.

²² MacNutt, 81-83.

²³ MacNutt, 83.

²⁴ King, "Lecture, D.Min. Intensive," (peer group meeting, United Theological Seminary, Dayton OH, August 21, 2013).

brother had the half of it. This miracle of moving the entire mountain and turning the water flow of the river to divide the lake was recorded in Christian history. His awesome spiritual gift received from God that cast out demons was recognized in the church history. Whether the people in the city liked him or not, they all recognized him as another Moses.²⁵ Gregory replicated Jesus' miraculous power and evangelism through his ministry.

Edict of Milan in 313 and the Creeds by 500 A.D..

Constantine's vision in Christ led him to victory over Emperor Maxentius, who had been persecuting Christians, and took over the Roman Empire. Constantine became the first Christian Emperor and proclaimed the Edict of Milan granting religious freedom in 313. His new empire ended Christian persecution.²⁶ Christianity grew to become dominant, and it expanded into a systematic Church organization. The Church established innovative health care centers as well as rituals for healing ministries while setting Christ as supreme. Countless sick people repented of their sins and were transformed by the power of Jesus' compassionate love in the health care centers.²⁷

Unfortunately, religious freedom also brought up many heretical doctrines and ideas. Thus, many faithful church Fathers emerged to write theological treatises to stabilize the Christian community. The statements of orthodoxy such as the Nicene Creeds were written as apologetic tools for the unity of Christian doctrines. Jon Mark

²⁵ "Gregory Thaumaturgus." Christianity Today, August 8, 2008, accessed December 21, 2013, <http://www.christianitytoday.com/ch/131christians/evangelistsandapologists/thaumaturgus.html>.

²⁶ Porterfield,, 43.

²⁷ Porterfield, 44-47.

Ruthven confers, “Creeds became the very structure of systematics which defined issues—not the emphasis of the New Testament text.”²⁸ However, in attempting to unify Christian theology, knowledge of facts was taught instead of experiencing God.

Augustine of Hippo (A.D. 354-430) was the greatest theologian influencing the early medieval Church history and systemized theology. His writings influenced Western Christianity for over a thousand years. Surprisingly, he believed that all miracles no longer occurred after the death of the last apostle. Then, during his supervision of North Africa as a bishop, witnessing miracles that occurred during revival services changed his view. His writing on the last section of *The City of God* is filled with his personal witness to and investigations of miracles. It included remarkable miraculous healings of paralysis, blindness and breast cancer alongside the resurrection from the dead. He wrote, “even now the miracles were happening in the name of Jesus.”

Augustine, the Roman Emperor, and a large group of people witnessed the miraculous event of a blind person’s sight being restored in Milan.²⁹ Few years before his death, he turned around from cessationism, and wrote retractions in the last part of the book, *City of God*, that miracle healings were still happening while wanting to retract his former teachings. Augustine called the healing phenomenon *jubilatio*, which is similar to modern Charismatics singing in the Spirit.³⁰

²⁸ Jon Ruthven, “Lecture, D.Min. Program,” (United Theological Seminary students in Mechanicsburg, PA, December 2013).

²⁹ Augustine, *The City of God and Christian Doctrine*, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, ed. Philip Schaff, vol. 2 (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1984), 13.

³⁰ Billman, 11.

Saint Martin was a Bishop of Tours (A. D. 316-397). According to his biography, written by Sulpicius Severus who was a great writer of the fifth century, Martin was a miraculous healer by the power of the Spirit. As a monastery apprentice near Poitiers, Martin's intimacy with God allowed him to raise the dead by stretching his body over the dead while praying. He was filled with Jesus' compassion and prayed for the sick to be healed. For instance, when he was invited to restore a dying girl, he was humble to say that he was unworthy to be an agent for the manifestation of Jesus' power of love. Her father was weeping bitterly and begged him earnestly to heal his daughter. His compassionate character, imparted by God, was deeply touched by her father's sorrow. He started to pray and he poured anointing oil into the girl's mouth. God's grace granted his prayers to bring the dying girl back to life as soon as he touched her body.

Many pagans became followers of Jesus after they witnessed and experienced Martin's miraculous power of healing. Another time, the power of the Holy Spirit through St. Martin's prayers brought a demon-possessed man, Briccio back to repentance. Later on when St. Martin died in A. D. 397 Briccio succeeded as Bishop of Tours.³¹

Medieval Period

Considerable numbers of Christians were discouraged by the worldliness of the church and hid in the deserts of Egypt to practice an ascetic life. They almost abandoned the work of praying for the sick. This ascetic movement contributed to the belief of cessationism in the church. Increasingly, the church believed that miracles ceased at or

³¹ James Thornton, *Made Perfect in Faith: A Second Volume: More Sermons on the Lives and Works of the Holy Church Fathers* (Etna, CA: Center for Traditionalist Orthodox Studies, 2012), 1-5, accessed September 5, 2014, <http://www.easternchristiansupply.biz/#books/c14/c7298/c87580/41773>.

near the end of the apostolic age. Historical accounts prove that the contrary was true. Actually, the cessationists made no effort to prove or disprove the evidence of miracles. Instead, the possibility was simply ignored.³²

Circa 476 (the fall of Roman Empire) - 1500 (early Modern era)

Porterfield introduces a story of a healer written in *The History of the Franks* (c. 592) that the Lord permitted a hermit, Hospicius, to perform remarkable healing miracles:

Hospicius laid his hand on the man's hair: consecrated oil and poured it down his throat and over the top of his head. "In the name of my Lord Jesus Christ," he said, "may your ears be unsealed and your mouth opened, by that miraculous power which once cast out the evil spirit from the man who was deaf and dumb." As he said this, he asked the man what his name was. "I am called so-and-so," he answered, enunciating the words clearly.³³

With hope of being healed, this man who had been deaf and dumb was on the way to Rome. A deacon accompanied him to visit the tombs of the apostles. After the Spirit of Jesus through Hospicius cured a man, a deacon declared that he has discovered a true apostle. Hospicius, a local saint in Gaul filled with compassion, replicated Jesus' healing ministry as described in Mark 7:31-37.³⁴

Hermit Father Bessarion's compassion brought miracles to desalinate seawater for his thirsty disciples to drink while walking beside the sea. He also miraculously crossed the river Chrysoroas by walking on the water to continue on his way. When his disciples

³² Keener, *Miracles*, 1:425.

³³ Porterfield, 67.

³⁴ Porterfield, 67-68. "Hospicius followed in the path of bishops, deacons, and lay exorcists in early churches who used oil to exorcise and healed the sick who was deaf and dumb as Jesus did, and also emulated the disciples who were under commission from Jesus (Mark 6:13; cf. Matthew 10:1; Luke 9:1).

asked him how his feet felt while he was walking on the water, his answer was that “he felt the water just to his heel, but the rest was dry.”³⁵ He had a total trust in God’s love that supplied his needs wherever he was. The late fourth-century text *The History of the Monks of Egypt* shows that Hermits were called Desert Fathers and Mothers who chose to model the life of Christ with compassionate love towards their neighbors:

Here abide men perfect in holiness: their chief concern is the loving kindness that they show to one another. A certain brother asked Abba Pimenion, saying, “What is faith?” And the old man said, “To live ever in loving kindness and in humbleness, and to do good to one’s neighbor.”³⁶

The hermits, lacking a study of systematic theology, healed the sick and cast out demons by compassionate love in faith.³⁷ Their hearts were burning with such compassion that should ignite the people of the twenty-first century to have hearts of equal compassion.

Seventh and Eighth Centuries

Bede recorded the healing work of St. Cuthbert (635-687) by interviewing living individual witnesses. Bede’s writing has been controversial for many centuries, as it remains even now to our present generation. For the credibility of Bede’s writing, Shirley-Price, an English author wrote that almighty God, the Source of all life acknowledged the faithful person Bede who recorded holy saints’ supernatural works of wonder and miraculous healings. Jesus’ divine power manifested through St. Bede and

³⁵ John Chryssavgis, *In the Heart of the Desert* (Bloomington, IN: World Wisdom, 2008), 93. *In the Heart of Desert, Revised: The Spirituality of the Desert Fathers and Mothers* appears as one of our selections in the Treasures of the World’s Religions Series.

³⁶ Chryssavgis, xiv.

³⁷ Chryssavgis, 18.

other saints as signs of direct intervention in human suffering.³⁸ Dr. Gardener cited seven cases of Cuthbert's work of healing in his article:

The use of consecrated prayer with a compassionate heart at healing services in nearby or by supporting relatives, clergy, or friends resulted in complete physical healings, much as similar healings were performed in the time of Cuthbert and Bede. These diseases were verified by physicians as Waterhouse-Friderichsen syndrome, a central scotoma in one eye, internal bleeding, a fractured pelvis, intra-abdominal hemorrhage, and a large varicose ulcer on one leg.³⁹

All these examples show the image of a saint who healed others as he was filled with God's compassion.

Eleventh to Thirteenth centuries

Bernard of Clairvaux (1091-1153) was an active and gifted healer who was considered one of the most effective healers during the Middle Ages.⁴⁰ The witnesses could not detail the stories of his miraculous healings because there were so many people healed. The collective data of his secretary showed that his compassion replicated Jesus' healing; i.e., the "a lame walked, a blind woman received her sight before congregation, a girl's withered hand was healed during chant was sung and a boy received his sight and many more got healed." While he was traveling in Germany briefly, Jesus' healing power was so strong in him that he healed 235 crippled people, 172 blind and numerous deaf,

³⁸ Frank C. Darling, *Christian Healing in the Middle Ages and Beyond* (Boulder, CO: Vista Publications, 1990), 116-118. The "Venerable" Bede played a major role in the history of Christianity as a hagiographer and a recorder of Christian healing. He introduced St. Cuthbert (634 – 687), the bishop of Lindisfarne as a famous God's healer throughout England.

³⁹ Darling, *Christian Healing in the Middle Ages*, 120. Dr. Rex Gardner was the President of the Newcastle and Northern Counties Medical Society in England. His article is titled "Miracles of Healing in Anglo-Celtic North Umbria as recorded by the Venerable Bede and his contemporaries: a reappraisal in the light of twentieth century experience."

⁴⁰ Darling, *Christian Healing in the Middle Ages*, 129.

dumb and demoniacs. His compassionate heart healed “every disease” in Milan and various regions of France.⁴¹

Francis of Assisi (1182–1226) earned a reputation of being “the second Christ.”⁴² He was humbled to be an agent of Jesus when he was asked to heal a crippled son of a knight. Eventually his loving heart was moved with compassion by his father’s urgent request; “he laid his hand on the boy, blessed him and lifted him up in the name of Jesus. The boy began to walk. He said that he healed the sick for the sake of Jesus’ compassion.”⁴³ His compassion on the man’s grievous sickness and his prayer with a hand sign of the cross over the sick made the sick whole. His heart was always with Jesus’ love in action (compassion).

One day he chose to bathe a man who was both demon-possessed and a rude leper who cursed Jesus Christ. Nobody wanted to take care of him. Francis devoutly prayed for this man and began to bathe the leper’s body with his own hands. The leprosy disappeared and the skin grew healthy wherever Francis touched the leper’s skin. The leper confessed and repented of his sins while weeping profoundly.⁴⁴ Jesus’ compassion in Francis cured the leper’s physical, emotional and spiritual brokenness.

Clare of Assisi (1194-1253) was a follower of Francis and healed numerous sick people by praying and making the sign of cross over them with her hand. The testimonies of many witnesses who accompanied her have been recorded. She cured a person who

⁴¹ Darling, 138-141.

⁴² Darling, 149.

⁴³ Darling, 152-153.

⁴⁴ Lawrence Cunningham, *Brother Francis* (New York, NY: Harper & Row Publishers, 1972), 45-46.

had become dumb, nuns who suffered physical ailments, the deaf, the mute, a man who was mentally ill sent to her by Francis, and ladies who had seriously infected arms and breasts, etc. Her compassion made her pray for the sick while rejoicing in Jesus.⁴⁵

Catherine of Siena (1347-1380) extended her mother's life after her mother's physician pronounced her cure impossible. Her compassionate prayer extended her mother's life and she lived till her ninetieth year. Catherine's compassion healed the sick with earnest prayer. She witnessed that the Lord Jesus granted her prayers to heal many dying people during the Black Plague in Italy.⁴⁶

The Reformation and Its Aftermath

The humanist scholar Erasmus (1466-1536) wrote papers against the Roman papacy and influenced Europeans to create a new religious theology. Luther formulated a new doctrine of justification and nailed the Ninety-Five Theses to the church door in 1517. His action was a sign that invited debate against the corrupt practices of indulgence of Catholicism. Luther and the strong voice of Calvin and other reformers such as John Wycliffe and Jan Huss created more suitable religious tolerance for the growth of Christian healing.⁴⁷ However, the ministries of healing did not appear until almost the twentieth century because these reformers believed that healing is an exemption given only to the biblical church. From time to time, this belief began to raise questions about the centrality of Jesus' ministry, which was healing people to make

⁴⁵ Mary Francis Hone, ed., *Clare of Assisi: Clare Formed by Francis*, Clare Centenary Series, vol. 1 (St. Bonaventure, NY: Franciscan Institute Publications, 1992), 45-51.

⁴⁶ Darling, *Christian Healing in the Middle Ages*, 156-161.

⁴⁷ Darling, 180-183.

whole as God had created them. These ministers courageously imitated Jesus' ministry, but surprisingly some rediscovered the actual presence of Jesus' compassionate healing in their days.⁴⁸

Johann Blumhardt, a Lutheran pastor of Germany personally started deliverance/healing accidentally in response to his parishioner's severe spiritual, emotional and physical sickness. A crowd gathered when a woman's bleeding breast was healed when she recited the words "Lord Jesus help me." However, she also was demon-possessed. For a period of two years, whenever he prayed for her, he had to face her violent re-actions that included yelling, "We are 1067!" One last violent demon finally left during Christmas season of 1843. She was also healed of her other physical sicknesses including a short leg, an elevated shoulder and stomach problems. She was entrusted to babysit the pastor's four children. Soon after the villagers underwent a spiritual awakening. Their profound repentance and transformation converted the entire village and many other villages. The trust in the basic Gospel and his obedient attitude to God transformed countless unbelievers. Unfortunately, his fellow pastors resisted his healing work and wanted him to teach the sick to endure their sufferings courageously rather than to seek Jesus' healing. Medical doctors also demanded that he send the sick to them for healing.

His humble and wise attitude integrated church healing ministry with the opinions of opponents. He listened to his superior who told him that he was no longer going to lay his hands on the sick. Instead of laying his hands on the sick, with his compassion he asked the sick to listen to the sermon and to give their sufferings to the Lord Jesus Christ.

⁴⁸ MacNutt, *Nearly Perfect Crime*, 166.

In this way, Jesus' healing ministry was able to continue with the unbelievably simple words, "Jesus please help."⁴⁹

Jonathan Edwards was a precursor of the Great Awakening. He began to accept the work of the Holy Spirit in 1735. However, he refused a layman's prophetic words that lay people could heal the sick and the revival work of the Spirit would continue as it was in the Acts of the Apostles. Thus, his revival activity continued only for about five years although he wrote many renowned books to raise the next revivalists.⁵⁰

John Wesley defined his Aldersgate Street experience by saying that his heart felt the warmth of Jesus' love and grace. His experience of the presence of the Spirit "affected new expectations for religious healing and methods that would produce the healing."⁵¹ At about three in the morning on Monday, January 1, 1739, he experienced the mighty presence of the Spirit with many others who were filled with new wine and overwhelmed with God's strong presence.

During the months of April and May in 1739, while he was preaching, not only physical and spiritual healing occurred but also many dropped down as through they were struck by thunder. Wesley wrote that the manifestations of God's presence were as strong as flames, many cried aloud and trembled exceedingly when he started to pray.⁵² He encouraged people to pursue holistic salvation that includes the restoration of physical, emotional and spiritual health that had been damaged by their sinful lives. He declared

⁴⁹ MacNutt, 168-170.

⁵⁰ MacNutt, 171-172.

⁵¹ Porterfield, 166-167.

⁵² Billman, 28-29.

that the sick must come to Jesus who could heal our souls and physical illness. “Historian Henry Rack argued that Wesley’s love of the supernatural made it difficult for him to show where limits had to be defined.”⁵³ However, John Wesley’s conviction in regard to holistic health accepted medical support for the sick. Maddox shows the evidence of Wesley’s stance towards medical support for the sick in his article.

Maddox wrote that the sick would be healed by the work of Jesus’ compassionate power healing alongside the loving help of the medical profession. John Wesley’s faith in Jesus’ healing was greater than relying on medical help. Wesley wrote his prayer for the sick in a Journal entry for December 1742; “But what does all this prove? Not that I claim any gift above other men, but only that I believe that God now hears and answers prayer even beyond the ordinary course of nature.”⁵⁴ Wesley’s prayer for a dying man, whose physician had given him a death sentence, brought recovery to the man.

Wesley’s positive and optimistic encouragement of believers continued to search for God’s valuable work in the midst of manifestations of the presence of the Spirit; he also avoided a paranoid hunt for evil.⁵⁵ One day, he met a young woman who was raving mad, screaming and tormenting herself. Another woman was possessed and looked like a thousand distortions had been done to her body. His compassionate heart prayed and offered praise to Jesus along with his followers and he cast out demons by asking Jesus to heal them. Wesley cast out legions of devils by saying that Jesus was able to cast out

⁵³ Randy L. Maddox, “John Wesley on Holistic Health and Healing,” *Methodist History* 46, no.1 (October 2007): 7-9, accessed December 26, 2013, [http://divinity.duke.edu/sites/default/files/documents/faculty-maddox/06 John Wesley on Holistic Health.pdf](http://divinity.duke.edu/sites/default/files/documents/faculty-maddox/06%20John%20Wesley%20on%20Holistic%20Health.pdf).

⁵⁴ Porterfield, 167.

⁵⁵ Billman, 30.

demons. Another time, he encountered a man who was beating himself against the ground and screaming terribly; Wesley's compassionate heart set him free.⁵⁶

In 1739, a friend of Wesley, George Whitefield stirred revival in England and with extraordinary success in America colonies, which led him to found a Calvinistic Methodist Church. This revival movement increased the members of Methodist and Baptist churches while Anglicans and Presbyterians were declining in number. The Great Awakening had arrived in America. His support of these revivals was great; yet other revivalists such as James Davenport and Gilbert Tennent were particularly critical of Anglican and Presbyterian Churches. They even told the laity to "displace unenlightened pastors and announce publicly that some pastors were unconverted hypocrites. Tennent tried to summon pastors to appear before him for judgment."⁵⁷

As a result, the independent pastors refused to recognize their arrogant and harmful work by which they were trying to build up their churches. A highly respected theologian, Chauncey wrote a book, *Seasonable Thoughts on the State of Religion in New England*, which became a bestseller. He condemned the Great Awakening. Despite Jonathan Edwards' strong support, "the established institutional churches resisted this new movement and isolated Whitefield, who even impressed a deist, Benjamin Franklin." At this point, revivalists learned the hard way to imitate Blumhardt's "ideal, balanced temperament that led to his modest, un-obstructive healing ministry being accepted by outsiders."⁵⁸

⁵⁶ Billman, 47-49

⁵⁷ MacNutt, 172-173.

⁵⁸ MacNutt, 174-175.

The Methodist movement and evangelical revivalism birthed Pentecostalism by emphasizing the experience of the Spirit. During the Azusa Street revival in Los Angeles in 1906, the people experienced an outpouring power of the Holy Spirit. Briefly, the fruit of the Azusa revival looked like a real breakthrough in black and white unification within Christian leadership. However, Seymour's efforts to break through the power of racism among white people towards black people failed. In spite of this problem, by God's grace, this spiritual movement spread throughout the United States and beyond its borders.⁵⁹

Several pioneers from different denominations continued Jesus' ministries of healing boldly. A Boston physician and an Episcopalian, Dr. Charles Cullis (1833-1892), started praying for the patients and was able to witness miraculous healings. He sets up a "healing home in Beacon Hill, Massachusetts and taught thousands of people about healing prayer."⁶⁰ He influenced some to carry on Jesus' healing ministry.

Dr. Cullis also influenced a Pastor A. J. Gordon in Boston. Gordon's prophetic words "warned the religious people being in jeopardy if they ignored the healing revival."⁶¹ Gordon's influence on the healing ministry still leads the spirit of Gordon College he founded. He mistakenly assumed that Catholic stories of healing miracles were not reliable. Influenced by the Protestant "power of healing in Jesus' culture," he

⁵⁸ MacNutt, 194.

⁵⁹ MacNutt, 176.

⁶⁰ MacNutt, 177.

⁶¹ MacNutt, 177.

wrote a book regarding Christian healing, yet was not able to affect the majority of Baptists.⁶²

Aimee Semple McPherson (1890-1944), influenced by Wesley's spiritual experience, emphasized that healing ministers are the vessels of the power of the Holy Spirit. She encouraged people not to focus on her but to pray and believe in the power of Christ's compassionate love that cures the sick.⁶³ Many followers of Pentecostalism began to form denominations such as the Church of God, the Assemblies of God and Foursquare Gospel churches. The work of the Holy Spirit in the Pentecostalism pushed out controlling power and spiritual abuse of religious theologians. Sister Aimee understood that her power of healing was from Jesus and her compassionate prayer for the sick had to be firmly based on Jesus' love.⁶⁴

"A Methodist minister in South Korea, Young Do Lee (1901-1933) began a ministry of speaking in tongues, healing the sick and prophesying over people.⁶⁵ Some went into a trance during his revival service. Such powerful phenomena continued night after night for a week and the power of the Spirit drew countless people from other denominations to his church."⁶⁶ South Korean Church leaders refused to encourage genuine disciples of Jesus. The Methodist leaders suspended his preaching and Presbyterian leaders excommunicated the members who supported him. He died soon

⁶² MacNutt, 178.

⁶³ Porterfield, 170-171.

⁶⁴ MacNutt, 197.

⁶⁵ Billman, 83.

⁶⁶ Jae Hun Jung, "Mission Life: Bibliography of Rev. Lee, Yong-Do: New Look at Pioneer Who Awakened the Korean Church," *Kukmin Daily News Paper*, Seoul, Korea, 2014, Reporter: Jung Sik Yoon, accessed September, 3, 2014, <http://www.m.kmib.cokr/view.asp?arcid=0922778122>.

after at age of 33 after suffering inhumane persecution during the Japanese occupation of Korea. His deep prayer life, passionate love for Jesus and compassionate heart for poor souls healed the sick and cast out demons. He walked by the Spirit and gave even his bus money to beggars and took a long walk home. Today's believers in Korea started honoring his life as Christ-like and reinstated his Methodist pastor ship posthumously in 1999.⁶⁷

A Presbyterian minister, Ik Doo Kim, pioneered the beginning of healing ministry in South Korea. He created a large healing ministry with Jesus' compassionate love by the power of the Holy Spirit. "Cures that were reported included the healing of blindness, paralysis, and hemophilia, with the mute speaking and paralyzed walking in his meeting." As a result, "in 1923 the Korean Presbyterian Church officially abandoned Calvin's doctrine that healing miracles had ceased, widely held at the time among North American Presbyterians."⁶⁸

Charismatic Renewal and the Third Wave

One after another the Spirit between the years 1952-1977 in United States was baptizing the ministers of different denominations:

This dramatic outpouring of the Spirit in all the mainline churches accompanied by a renewed experience of all the charismatic gifts—healing and prophecy, in particular: Shortly afterward, another wave of renewal started up among evangelicals. This has been called the "Third Wave"—the first two were the Pentecostal renewal, which started new denominations, and the charismatic renewal, which touched mainline denominations.⁶⁹

⁶⁷ Jae Hun Jung, "Mission Life."

⁶⁸ Keener, *Miracles*, 1:291.

⁶⁹ Peter Wagner, *Wrestling with Alligators, Prophets, and Theologies*, (Ventura, CA: Regal 2010) 134-137.

The “Third Wave Movement” began in the Vineyard Church with the teaching of John Wimber and others, including Peter Wagner and Jack Deere. Their belief was that preaching the Gospel should be accompanied by signs and wonders as in Jesus time in order for people to respond in faith. Wagner prayed for an individual so that the legs would be the same length and the short leg grew instantaneously to the proper length.⁷⁰

J. Wimber was a jazz musician who founded Vineyard Christian Fellowship and wrote a book, *Power Healing and Power Evangelism*.⁷¹ He emphasized the importance of worship that would help believers be in the presence of the Holy Spirit and said that compassionate hearts are essential to pray for healing emotional, physical and spiritual brokenness. He and his followers healed numerous sick people through the power of the Holy Spirit. He ministered to the sick with a compassionate love empowered by “Jesus who was the actual healer; thus, he was free from personal responsibility for any result of his prayer.”⁷²

The growth of the world’s largest church in Seoul Korea was based on by “miraculous answers for needy neighbors” after ministers prayed over them. The pastor of this church, Yong Ki Cho held the hand of a well-known theologian J. Moltmann’s and prayed over his asthmatic illness during a conference in his church. Moltmann noted that he received an unusual sign of healing. Cho and his followers healed numerous sick

⁷⁰ Wagner, *Wrestling with Alligators*, 137-143.

⁷¹ MacNutt, 200-201.

⁷² Curtis Hiebert, interview by author, Los Angeles, CA, December 26, 2013. Rev. Hiebert was a deacon of the Vineyard Church in Chicago for 15 years.

people by the power of the Holy Spirit followed by compassionate prayers and fasting.⁷³

Yong Ki Cho's own testimony told that he had been healed from his terminal stage of tuberculosis because a Christian girl had been praying for his healing constantly with her compassionate love before he became a Christian.⁷⁴

When Dr. Randy Clark preached at Toronto Airport Christian Fellowship, a Spirit of revival broke out and since then United Methodists have been experiencing and have been touched by this supernatural ministry. One of the United Methodist Church's (UMC) thirteen official seminaries is located in Dayton Ohio, United Theological Seminary. That seminary has accepted Randy Clark's healing ministry as a doctoral program to heal the sick and cast out demons by the power of the Holy Spirit. The United Methodist Churches recognize a shift taking place in the church life and mission with accompanying stories of miracles and supernatural connections to the real presence of Jesus Christ who is filled with compassionate love.

At Washington Crossing, UMC has had two hundred people experience God's presence and some who have received physical healing, gold dust and visions. "Ogden UMC in Princeton, Kentucky, and the Madisonville District of the UMC created the Prayer Center."⁷⁵ The church members and visitors found evidences of God's real presence such as face and hands being covered with gold dust, the smell of baking bread, alarms going off, reproducing and reappearing oil, warming the rock, oil filling a person's hands, manifestation of angels, persons bursting out in holy laughter and a cloud

⁷³ MacNutt, 292.

⁷⁴ David Yonggi Cho, Personal Testimony, Yoido Church, Seoul, Korea, 1978.

⁷⁵ Billman, 106.

appearing with God's glory. Also many healing miracles have occurred in their healing rooms. God has called a pastor of western Kentucky UMC, Shane Browning, for his city reformation and prayed for a twelve-year-old boy who had been confined to a wheel chair since he was born. This boy stood and walked as if nothing had happened in the past. By the power of Jesus' love in the Holy Spirit he also healed a blind girl while he was praying.

Francis MacNutt, Ph.D., is a leading Charismatic figure, a Roman Catholic priest who later became an Episcopalian, and healed many ill people. He and his wife Judith have been working for the healing ministry for the purpose of helping "the Church return to an essential part of the life that Jesus Christ came to give us."⁷⁶ He foresees that the people in Asia and Africa will be the main centers of Christianity in 2025.⁷⁷ For instance, as one of greatest evidences of his prophetic words, MacNutt has reported that a miraculous growth of Christianity is happening in Mozambique, Africa, through the power of Jesus' love in action.

Heidi and Rolland Baker are missionaries in Mozambique, empowered by Jesus' compassionate love to heal "every sickness." Today, the evangelical power through their "love filled" ministry draws a tremendous number of Africans to God. Together they want to bring the greatest pleasure of God among the poorest of the poor. They love and enjoy all the manifestations of God's loving presence in which the dead are being raised and the blind and deaf are being healed. Unbelievers see and feel the tangible power of God's love.

⁷⁶ MacNutt, 11.

⁷⁷ MacNutt, 206.

God wants everyone to enjoy His supernatural healing power as normal and natural phenomena. God responds to sufferings with His mighty power to heal “every sickness.” Their prayer is for them to be “more like-minded and united” with Jesus to retain the same love that Jesus has. They love to encourage and comfort like Jesus with His tenderness and compassion. They want to live like Jesus day in day out. They conquer the hearts of unbelievers by taking the “low road” (humble and obedient person like Jesus) while focusing their eyes on Jesus’ love.⁷⁸

Conclusion

This paper has briefly credited the continuation of the healing power of Jesus in the *kairos* moments replicated by his followers in the history of Christianity. It needs to acknowledge some limitations of the evidence of miraculous healings and exorcisms due to a brief survey and constraints of this paper. This work bypassed the history of the medical arts, which is a strong supporter of Christian healing. Also, potentially helpful commentary regarding the topics of spiritual gifts, power healing, and evangelism that was manifested in many of the saints’ lives was restricted. The discussions of the methods of the exorcist are sketchy at best. Engagement with recent scholars is limited with the notable exception of main line leaders of charismatic movement in Christian healing.

While mapping historical continuation of healing ministry beyond the biblical context, this paper concludes that the centrality of Jesus’ ministry is about healing to be whole. The essential element that determines the character of Christian healing is Jesus’

⁷⁸ Heidi and Rolland Baker, *Learning to Love: Passion, Compassion, and the Essence of the Gospel* (Minneapolis, MN: Chosen Books, 2013), 126-136.

love in action (compassion) manifested by the work of His followers. The healing happens in *kairos* moments of Christian history as God's response to human suffering. The declaration of cessationists, that people need to suffer courageously without seeking God's healing power while leaning only on medical treatment, is obviously wrong. All Early Church Fathers, St. Francis, J. Wesley, McPherson, K. Kuhlman, I. Kim, Y. Cho, J. Wimber and many other charismatic leaders have healed the sick and performed miracles as Jesus did.

Even today, Randy Clark, Che Ahn, Heidi and Rolland Baker and other revivalists seize *kairos* moments of Jesus' power healing for the benefits of people. With compassionate love, *Iris Global Ministries* (Heidi and Roland Baker with their team) heal the sick, raise the dead, cleanse the lepers and cast out demons in Africa. Many witches have turned their hearts to God and were baptized as the result of the flourishing evangelical power of healing while *Iris Global Ministries* planted over 10,000 churches. *Global Awakening Ministries* (Randy Clark with his team) globally travel and heal the sick, raise the dead, cleanse the lepers and cast out demons. Live-Healing Services - YouTube are available for anyone to watch how God opens the ears of deaf to hear, the eyes of the blind to see and creates eyeballs to see and removes metal plates and screws from people's body to alleviate pain from constricted joints, spinal cords and bones.⁷⁹

The medieval theologian Hildegard expresses "greenness" as a real part of life in different times and places in our lives. It is an invigorating signal of the power of Jesus'

⁷⁹ Rolland Baker and Randy Clark, Ministry Presentations in "Whitehead Conference" at Pomona College, Claremont, California, 6/6/2015.

resurrection.⁸⁰ So, Jesus' followers experience the vital presence of eternal life on earth. They know that Jesus gave them power and authority over evil based on Jesus' compassionate love.

For the purpose of building reasonable credibility in society, Wesley and MacNutt validate a medical field as a partner of Christian healing. As an example, MacNutt himself works in conjunction with psychiatrists and psychotherapists when it is necessary for his counselees. He foresees that the growth of "neo-Pentecostals" who experienced the Holy Spirit will become the second largest group of Christians in 2025 next to the Roman Catholics in the world.⁸¹ Revival is here and growing fast because God is pouring out His compassionate love in the work of His healing ministry which is flourishing on earth more than ever before. Around the world, Jesus' disciples love the people and heal the sick, raise the dead, cleanse the lepers and cast out demons as they preach the Gospel as Jesus did on earth.

⁸⁰ Porterfield, 7-8.

⁸¹ MacNutt, 202-204.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The purpose of this section is to examine the origin and development of “Spirit Christology and Mission” through which Jesus’ compassionate love on a cross in the Spirit forgives human sin and heals “every disease.” Swartley teaches that it began with the incarnation of God in Jesus who was God’s Self-donation. In Jesus, God chose to begin intimate relationships with humans who are in need of physical, emotional and spiritual salvation.¹ In Tillich view, Jesus’ love on a cross enables the Spirit to destroy hindrances to the relationship between humanity and God. Jesus’ power of salvation intended to forgive and heal humanity so that it may reunite with God.² A person cannot merit salvation; rather, it comes through a personal love relationship with God-Jesus. This love relationship generates Jesus’ kingdom power so that humans can enjoy abundant life, freedom, healing and a profound relationship with God.³

It is the task of this section to provide a theological rationale for the project that equips disciples with the power of Jesus’ compassionate love in the Spirit to restore

¹ Swartley, *John*, 107.

² Paul Tillich, *Love, Power, and Justice: Ontological Analysis and Ethical Applications* (New York, NY: Oxford University Press, 1954), 50.

³ Andrew Sung Park, *Triune Atonement: Christ Healing for Sinners, Victims, and the Whole Creation* (Louisville, KY: Westminster John Knox Press, 2009), 91-93.

humanity's ability to function as they were originally designed.⁴ The assumption of this research is that an intimate relationship with Jesus' healing power should be normative in church culture. This assumption will need to be tested in a practical experiment. As previously discussed in the historical foundation section, Jesus' compassion in His healing ministry continued throughout church history even during the Middle Ages, Reformation, and Enlightenment periods in which miraculous healings were considerably diminished. Throughout time, Jesus has been pouring His compassionate love into His disciples so that they may love God-Jesus and may be healed. The theology presented in this section will support these underlying beliefs and practices that were generated from Jesus' compassionate ministry. These theological views of Spirit Christology will be applied to an understanding of the purpose of discipleship, Jesus' kingdom, miracles, and the canon of Scripture.

However, some charismatics emphasize only experiences of God in the Spirit and disregard learning about theology that would teach them where to go and how to understand the gifts of the Spirit. This movement required a reasonable theological evaluation for its balanced development.⁵ On the contrary, John Ruthven states that the Protestant cessationists must include within their theology the mission of the Holy Spirit to heal others. In that way, Protestant cessationists would be able to taste the miraculous power of Jesus' kingdom.⁶ The important mission of the Spirit in Jesus is to heal the sick,

⁴ Adam, the first man in the world failed to live as God designed which resulted in the inheritance of sin and death (Gen 3: 15).

⁵ Thomas Smail, *The Love of Power or The power of Love* (Minneapolis, MN: Bethany House Publishers, 1994), 14-16.

⁶ Jon Mark Ruthven, *What's Wrong with Protestant Theology?*, 3.

raise the dead, cleanse the lepers and cast out demons. St. Hilary of Poitiers (c. 315-c. 368 CE), interpreted John 14:23 to mean that the Spirit of God-Jesus is the Spirit who was raised with Jesus and raised Himself from the dead (1 Peter 3:18). This power of Spirit abides with the believers who experience Jesus' love as a joint indwelling. Jesus is God who is in one Spirit with Jesus.⁷ Salvation is relational and occurs as a partnership between God and humans. God shows His commitment to the well being of humanity by attaching Himself with compassion to human suffering and death.

This section will study the link between the movement of the cessationist and charismatic theology, "Spirit Christology" and charismatic ecclesiology. Spirit Christology began with Jesus' own compassionate love filled with the Spirit; since then His kingdom mission on earth has demonstrated and given evidence of that love through Jesus as he acts through His followers. It is crucial to understand Jesus' power of compassion in the Spirit if we hope to integrate His kingdom's power of physical, emotional and spiritual healing. This project will focus on equipping group leaders/healers with a theology founded on Jesus' compassion in the presence of God to heal every disease.

Cessationist and Charismatic Theologies

Both cessationist theology and charismatic theology have weakness related to their understanding of healing ministry. Still, while they come from vastly different perspectives, they are both moving towards a shared theological view that can be the foundation for a shared love-based healing ministry. Like charismatics, Calvin

⁷ Park, *Triune Atonement*, 6.

understands that the world is filled with devils, a world in which demons and angels have significant roles to play. Devils attack people's emotions with lies. Calvin suggests believers should trust and love God who created all things for their salvation (Romans 8:28).⁸

Calvin's Christology addresses the process of accommodation by explaining the essential nature of the Trinity. What we know of the essence of Christ is also true of the essence of God. Thus, he writes, "Surely God does not have blood, does not suffer, cannot be touched with hands. But since Christ, who was true God and also true man, was crucified and shed his blood for us, the things that he carried out in his human nature are transferred improperly, although not without reason, to his divinity" (Institutes II.14.3). Calvin understood that God did not shed blood and did not suffer; therefore, the word "improperly" was used as a way to acknowledge the complexity of God's essence in its unity with the human Jesus.⁹ A Calvinist, John Piper does not embrace all aspects of Calvin's Christology. Piper states, "Calvin focuses on the self-denial of Jesus to be on a cross to devote himself to God and do good for others."¹⁰ However, Calvin's Christology, which he developed later on, asserted that Jesus' mission was empowered and made manifest by the power of the Spirit. Calvin believed that the Spirit of Jesus, the Spirit of

⁸ George W. Stroup, *Calvin* (Nashville, TN: Abingdon Press, 2009), 29-30.

⁹ Paul Helm, *Divine Accommodation in John Calvin's Ideas* (Oxford, UK: Oxford University Press, 2004), 78.

¹⁰ John Piper, *John Calvin* (Wheaton, IL: Crossway Books, 2009), 10.

God and the Holy Spirit are one and the same divine being. This understanding of the Trinity is also accepted by other Christian theologians.¹¹

Both Calvin and Luther accepted in faith that God was incarnate in human nature and died on a cross. Jesus was one person who had two natures, a nature that united true deity and true humanity. However, Luther differed from Calvin when he stated that Christ was united with God in a relationship of unity-in-distinction. Luther teaches that Jesus' nature took the sinner's place to redeem sin, sorrows, sickness, disease and pain and through that exchange the sinner can become a whole person.¹² His theology is aligned with Isaiah's writings that the believers are saved physically, emotionally and spiritually since Jesus as the Messiah has fully assumed a human nature.¹³ However, Calvin overlooks the power of the Spirit manifested through Jesus' crucifixion, resurrection, ministry of signs and wonders, miracles and supernatural gifts.¹⁴ He was influenced by early Augustinian theology that miracles no longer occurred after the last apostle's death. Calvin's teaching led Protestants to become cessationists who place scriptural authority over Jesus' miraculous ministry. They developed a *Logos* theology, ignored Spirit theology and failed to hear the revelatory voice of God.¹⁵ As a result,

¹¹ John Calvin, *Institutes of the Christian Religion & 2*, ed. John T. McNeill, trans. Ford Lewis Battles, vol. 1, The Library of Christian Classics (Louisville, KY: Westminster John Knox Press, 2011), 138. Calvin writes, "The divinity of the Spirit is demonstrated in his work."

¹² Alister E. McGrath, *Christian Theology: An Introduction*, 5th ed. (Chichester, NY: Wiley-Blackwell, 2011), 281.

¹³ Isaiah 53: 4-5, cf. Biblical Foundation Section for more detail.

¹⁴ Stroup, 45-50.

¹⁵ Declan O'Byrne, *Spirit Christology and Trinity in the Theology of David Coffey*, Studies in Theology, Society, and Culture, vol. 4 (Oxford, UK: Peter Lang, 2010), 34-36, Google Books, accessed May 13, 2014, <http://tsj.sagepub.com/content/53/2/257.full.pdf>.34-36. *Spirit Theology*: relating to synoptic gospels especially in the text of baptism accounts. God anoints Jesus through which he becomes a divine

Jesus' compassionate work on a cross in the Spirit to build intimate relationships between God and humanity (founded on John 3:16) remained a cerebral concept. They have identified Jesus as a sacrifice of atonement and ignored the freeing power to make the human being whole.¹⁶

Contrary to this retributive theology and penal substitution, some Protestant and charismatic theologians embrace the loving and forgiving work of God who accepts a "broken spirit and contrite heart" as a true sacrifice (Psalm 51:17). The incarnate God in Jesus manifested His compassionate love by approaching sinners with His blood and broken body on a cross and identifying with their sufferings. Jesus experiences their sufferings to free them and restore their wholeness.¹⁷ Jesus' resurrection extends His freeing/healing ministry after His just and compassionate work on a cross by the power of the Spirit. The Holy Spirit filled the human Jesus to accomplish both His earthly ministry and resurrection. Andrew Park views this wounded and resurrected Holy Spirit (Gk, παρακλητος or Paraclete) as the Spirit of God and the Spirit of Jesus.¹⁸

For believers who love Jesus, God is actually one but dwelling under an enigmatic appearance of three (John 14:3). The apostles John and Paul both understand that the Spirit imparts God's love to Christians to empower them to love one another and unite

Son in humanity (Son-ship). It is a divine element in Christ; traditionally neglected because it was dominated by *Logos* theology, which is founded on incarnational power, which is the divine *Logos*.

¹⁶ Stroup, *Calvin*, 28-29, 40.

¹⁷ Park, *Wounded Heart of God*, 69-70.

¹⁸ *Merriam-Webster Online*, s.v. "Paraclete," accessed May 23, 2014, <http://www.merriam-webster.com/dictionary/paraclete>. The Paraclete (GK. παρακλητος) name used in the Johannine community is the same Holy Spirit; an Advocate and Helper.

them with God.¹⁹ Augustine's Christology understands the Spirit is the essence of God-Jesus within a distinctive individual, and the Spirit transports the love of God-Jesus to believers so that they understand God-Jesus is love. Like John and Paul, Augustine describes the Godhead as the Spirit of God, the Spirit of Son and the Spirit (1 John 4:16). Thomas Aquinas and Augustine describe the Spirit as an active giver of love, working as an agent of unity within the Godhead.²⁰ A. Park asserts that this is "mutual interpenetration (*perichoresis*)" of the Trinity that has one Spirit with God and Jesus.²¹ Therefore, whoever loves Jesus receives the Spirit of Jesus, the Spirit of God and the Holy Spirit who are all the same Spirit. These believers are empowered by the Holy Spirit and conduct ministries with their gifts as Jesus did on earth.

Among cessationists, some reformers of *Logos* theology try to include a Spirit theology. Against misguided cessationist theology, a leading Pauline scholar, T. Schreiner, stands for reformation stating that the New Testament never declared that the believers' supernatural gifts ceased. He argues against John MacArthur, a radical cessationist, saying that charismatic gifts of the Spirit are valid. He interprets 1 Corinthians 13:8-12 as a biblical depiction of the continuation of spiritual gifts until Jesus' second coming. He validates the work of charismatic churches that practice

¹⁹ Wolfhart Pannenberg, *Systematic Theology* (Grand Rapids, MI: Wm. B. Erdmans Publishing Co., 1993), 182-186, accessed May 23, 2014, <http://www.credomag.com/thomas-schreiner> 2014.

²⁰ Ayres, 252-258.

²¹ Park, *Triune Atonement*, 61-63.

healing ministries, speaking and interpreting tongues, working miracles, and prophesying for God (1 Corinthians 12:4- 10).²²

A New Testament theologian of Wesley Seminary, Kenneth Schenck, also believes in a continuation of the gifts of the Spirit operating in the church until Jesus' return. He interprets the word "perfection" in 1 Corinthians 13:9 as a kind of completion/fullness after Jesus' return. He follows Paul's theology against that of cessationists who believe that the gifts of tongues and of prophecy were stopped after the last apostles' death. Schenck argues that "if knowledge ended with Paul's death, who would be willing to say that the church today has entered its time of perfection." Cessationists may feel uncomfortable having to deal with these gifts; however, they cannot deny the gifts of the Spirit because these gifts are not appealing to them in an age of rationality.²³

As a theologian of the Anglican church, Lucy Peppiatt understands the weak point of charismatic and Protestant theology by saying, "traditional Christology from above and below are not valid because every modern Christology struggles to unite these two

²² Thomas Schreiner, "Why I am a Cessationist," *Credo Magazine*, January 23, 2014, accessed April 27, 2014, <http://www.credomag.com/.../thomas-schreiner> at TGC. T. Schreiner is a New Testament professor at the Southern Baptist Theological Seminary.

²² Lucy Peppiatt, "Spirit Christology and Mission," University of Otago, Dunedin, New Zealand, accessed April 20, 2014, <http://www.faculty.muhs.edu/carr/nvu%20files/xology-abovebelow01.pdf> 2014. Christology from above: starting point is from the second person of the Trinity becoming incarnated, with emphasis on the pre-existent Word and the gap between God and Man and Jesus as the bridge, a mediator. Christology from below: focusing on the historical Jesus which might be a problematic to the centrality of the Gospels which are related to faith in Jesus Christ, his passion, death, resurrection, and intimate relationship with God. The Gospels empower the believers by the Spirit and the Word to unify with God through prayer and teachings and give them authority and power for performing miracles for the goodness of His people.

²³ Kenneth Schenck, *1 & 2 Corinthians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2006), 186.

for Christ characterization.”²⁴ She argues that it is necessary to develop the principle of Spirit Christology of the gospel to communicate with the world. She believes that Spirit Christology can unite the human being of Jesus with how Christ accomplishes His work of salvation with the help of the divine power of the Spirit.²⁵

Just as cessationist theologians are adjusting their position, many charismatic theologians are recognizing that their theology also has weaknesses that need to be reformed. British evangelical charismatic theologian Tom Smail who describes charismatic theology as “spirituality minimizing the cerebral.” In other words it develops *Spirit* theology while crippling *Logos* theology. As a result, charismatic theology has difficulty recognizing the relationships between the work of the Spirit and the work of Jesus on a cross and His resurrection. He suggests that charismatic theology needs a reasonable theological evaluation for its balanced development. He suggests that living in the Spirit is of equal importance to the engagement of believers’ thoughts, emotions, minds and hearts as they prepare their minds to be transformed (Romans 12:2).²⁶

Spirit Christology

Smail connects the work of the Spirit and the human suffering of Jesus on a cross. He asserts that Jesus took up human sin by the power of the Spirit and gave his Spirit to believers. Jesus is a bearer and sender of the Spirit. Smail tells believers that when Jesus bowed down His head and poured out all His blood and water from the cross, He gave the supernatural Spirit to believers (John 7:39). Moreover, Jesus breathed His supernatural

²⁴ Lucy Peppiatt, *Spirit Christology and Mission*, 131.

²⁶ Smail, *The Love of Power or The power of Love*, 16.

Spirit onto His disciples while He was showing nail marks on His hands on Easter evening by saying, “Receive the Holy Spirit” (John 20:22-23). The believers received the Spirit of Jesus and were empowered to extend His kingdom as Jesus did (John 16:7). Smail says that “this is the same power of the Spirit from one source by which God through Jesus Christ overcame the power of evil.”²⁷ The power of the Spirit heals, remakes, frees, delivers and saves the people.²⁸ He affirms that Jesus fulfills what was prophesied in Isaiah’s description of “the suffering Servant of God; Jesus took up sinners’ infirmities and carried their diseases (Matthew 8:16-17).

Peppiatt presents her “Spirit Christology” as the inseparable relationship of Christ to the Spirit as contemporary dual missions of Jesus and the Spirit. It is the concept of the affectionate work of the Spirit in believers through Christ.²⁹ She demonstrates that the “Spirit Christology and *Logos* (Gk, λόγος) Christology are mutually dependent roles of Christ and the Spirit in the church and the world” as they carry out their distinctive earthly missions.³⁰ Jesus carried out His mission, and since his ascension the Holy Spirit continues His salvific mission until His return.³¹

Peppiatt demonstrates that Jesus’s incarnation was formed by the Spirit (Luke 1:26-47), and Jesus’ life was shaped by the Spirit. Jesus received His mission in the presence of the Holy Spirit from God (Matthew 3:16). This indwelling Spirit came to

²⁷ Smail, 22-23.

²⁸ Smail, 27.

²⁹ Peppiatt, *Spirit Christology and Mission*, 33.

³⁰ D.A. Carson *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 111. Carson defines Logos Christology: “John’s prologue speaks about the nature of the person of Jesus Christ who is the ‘Word,’ which was with God in the very beginning.”

³¹ Peppiatt, 41.

Jesus during water baptism to work with Him and to replicate Jesus' ministry in the believer's life, and she views the salvific dimension of Jesus' mission as having been perfected by the power of the Spirit (John 20:22-23; Acts 2). After Jesus' ascension, the work of the "Spirit of the Risen Christ" anoints, empowers, and sustains His followers and communicates with them as He did with Jesus.³² Peppiatt's "Spirit Christology" embraces an understandable language for pastors to communicate with the contemporary culture about the identity of Jesus.³³

Peppiatt develops traditional Christology to describe the indwelling Spirit in believers as the "Spirit of the Risen Christ" through which they receive deliverance out of bondage (Romans 8:21). Regarding the interpretation of the New Testament, her "Spirit Christology" helps Christians to become informed not only by analyzing the scripture but also by involving the work of spiritual gifts such as prophecy, discernment and healing. She introduces the apologetic views of the "Alpha Course" that encourages the laying on of hands and prayer filled with the Spirit to free the people from every sickness (1 Corinthians 12-14; Romans 12:3-8). She helps traditional believers synthesize their theology with spiritual and emotional healing from the Spirit in ways they never thought possible.³⁴ She emphasizes that Christians must be faithful to the biblical witness for the work of the "Spirit of Risen Christ" with open-endedness by listening to and obeying His voice.

³² Peppiatt, *Spirit Christology and Mission*, 132.

³³ Peppiatt, 134.

³⁴ Peppiatt, 142, 184.

Peppiatt connects the work of the Spirit to Jesus' ministry due to their inseparable roles and uses a new phrase "Spirit Christology in Mission" to guide the readers to bridge Christology of *Logos* and the Spirit in practical ministry. However, Randy Clark "breaks down larger issues of the power of the Spirit by using user-friendly language and introduces the Spirit," a divine person who is a wonderful gift to Christians so that they can witness what the Spirit of God-Jesus is doing in their lives (Acts 1:8).³⁵ Christians on earth have the distinctive privilege being people indwelt by the Holy Spirit, the Spirit of God-Jesus. They become transformed and transform others through the power of the Spirit. The Scripture affirms this process as the powerful and continual work of the Spirit of Jesus through their lives (John 14:12, 14:23, 14:13, 15:5-8; Matthew 28:20).³⁶

Clark, a scholarly healing evangelist, argues that the cessationists have distorted the truth of Jesus' ministry written in the gospel and limited His authority and power given to His disciples.³⁷ As a continuationist he describes that cessationism truly misses the full understanding of Jesus represented by Scripture. It crippled the power of the Spirit who was resurrected with Jesus (1 Peter 3:18) against the apostle Paul's teaching in Hebrews along with many who have been witnessing His work throughout church history (Hebrews 13:8).³⁸ Paul concretely teaches Hebrews that Jesus' "yesterday" and "today"

³⁵ Randy Clark, *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today Applications* (Shippensburg, PA: Destiny Image Publishers Inc., 2015), 14.

³⁶ Clark, *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today Applications*, 127-129.

³⁷ Clark, *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today Applications*, i. Andrew Park endorses Randy Clark as an "incredible instrument of the work of the Holy Spirit and well-versed charismatic theologian shows breathtaking activities of the Holy Spirit in his own life, around him and throughout the history of Christianity from its inception

³⁸ Jesus Christ is the same yesterday, today and forever (Hebrews 13:8).

and “forever” are historically valid. Thus, believers must remain in their faith in Christ to do the same ministry as Jesus did.³⁹

Based on Paul’s theology, theologians such as Peppiatt, Ruthven, Smail, Park and King, Clark affirms that Jesus’ crucifixion and resurrection give Christians physical, emotional and spiritual healing. Jesus saves “not only from sin but from the consequences of sin.”⁴⁰ Jesus is the Conqueror of sin and death.

Clark believes that Jesus’ Great Commission given to His disciples is a blue print to be replicated by disciples throughout the nations by teaching, obeying everything what Jesus commanded them. By means of this blueprint, his teaching and ministry align with theological and biblical foundations; this will be followed by the activities of the Holy Spirit, such as miraculous healing, deliverance, signs and wonders. He also imparts the gift of the Holy Spirit to equip other believers to continue Jesus’ ministry. The work of Peppiatt opens the doors to that allow cessationists to step into the activities of the Spirit on earth, yet for Clark, her “Spirit Christology in Mission” already puts into practice the genuine ministry of Jesus.

Clark’s ministry is an advanced example of Peppiatt’s “Spirit Christology and Mission.” Countless followers of his ministry all around the world give truthful and living testimonial to miraculous healings, signs and wonders along with the confirmation of medical records. Clark’s doctoral dissertation at United Theological Seminary has

³⁹ R. C. H. Lenski, *The Interpretation of the Epistle to the Hebrews and of the Epistle of James* (Columbus, OH: Lutheran Book Concern, 1938), 477. “Jesus Christ is the sum and substance of the Word of God that was spoken to the readers by those departed leaders, he upon whom alone they rested their faith, which the readers are ever to imitate.”

⁴⁰ Clark, *The Essential Guide to the Power of the Holy Spirit: God’s Miraculous Gifts at Work Today Applications*, 122.

abundant official records of miraculous healing, signs and wonders done by the Holy Spirit.⁴¹

Like Clark, charismatic theologian Jon Ruthven views “Spirit Christology” as beginning with Jesus’ baptism in the water, which brought about the presence of the triune God. The Spirit and God were present with Jesus in that event. As John the Baptist has declared, the event of the water baptism presents God’s impartation of His mission to Jesus with the Spirit. Jesus received his mission to baptize the people with the Spirit and fire, gather his wheat into the barn, and burn up the chaff with unquenchable fire (Matt 3:12). Jesus received the “New Covenant Spirit” during His water baptism to break through the Old Covenant to cleanse the sin without animal sacrifice.⁴² Jesus’ mission with the Spirit begins with His baptism that will continue the miraculous work carried out through believers.⁴³

According to Ruthven, Jesus baptized His disciples with the power of the “New Covenant Spirit” to replicate His miraculous work through their ministries. Jesus’ disciples baptized many in His name (Acts 8:14-17). The Spirit convicts the believers’ hearts to be competent as ministers of the living God (2 Corinthians 3:4). Thus, the believer’s life becomes part of the body of Christ while communing with Jesus who shed blood and had His body broken (1 Corinthians 12). He understands Jesus’ presence as the “New Covenant Spirit” that must be manifested in love (1 Corinthians 13). Ruthven

⁴¹ Randy Clark, “Lecture, D.Min.,” (Randy’s cohort group meeting, United Theological Seminary, Mechanicsburg, PA, April 14, 2015).

⁴² King, “Lecture, D.Min. Intensive.” (Peer group meeting, United Theological Seminary, Dayton, OH, January 30, 2014).

⁴³ Ruthven, *What’s Wrong*, 203-205.

confirms Jesus' new commandment to "love one another as I have loved you" to assert that love is the fulfillment of the law of the Old and New Covenants. Jesus' presence as the "New Covenant Spirit" which is filled with His sacrificial compassion generates and sustains Christians' lives and their replicable healing ministries.⁴⁴

Like others, Ruthven connects the human Jesus (Christology "from below") to the divine Christ (Christology "from above"). Ruthven says that Jesus came to free human beings from their sin and death. Thus, believers live in the indwelling Spirit as adopted children of God. God's sacrificial love for human beings caused Him to be crucified on a cross to deliver believers from any kind of bondage. The "New Covenant Spirit" will eventually destroy all evil and death (1 Cor. 15:20-28). Like the apostle Paul, Ruthven presents Jesus as a post-existent divine being who already achieved His kingdom power while he was on earth and who will achieve the Lordship of all when he returns. This from-above Christology suggests that Jesus shares God's Lordship over every created thing in heaven and earth (Phil. 2:10, Col. 1:16-17; 2:8-10; 1 Pet. 3:22), and he also identifies himself as the Creator God by declaring that he is the Alpha and the Omega (Rev. 22:13).⁴⁵

The apostle Paul also suggests that Luke describes Jesus as a Spirit-Bearer throughout His gospel and recognizes the risen Jesus as a life-giving Spirit (Luke 4:1, 14, 18-21; 6:19; 1 Cor. 15:45). Reforming theologians from either charismatic or Protestant cessationists suggest that the spirit of Jesus is a divine Spirit who is the dynamic power of

⁴⁴ Ruthven, *What's Wrong*, 221-222.

⁴⁵ Ruthven, *What's Wrong*, 133-135.

God-Jesus that empowers the life of believers. This Spirit that Jesus sent is the indwelling of Himself Who empowers the life of believers.

The Context of Charismatic Pneumatology

Like the writers of the Gospel, Ruthven's view is that Jesus' discipleship model is to listen to and obey God's voice. The power that sustains Christians' faith comes from listening to and obeying God's revelatory voice. Whoever has an intimate relationship with God is a true, faithful and love-filled disciple of Jesus Christ. Thus, Jesus' disciples carry true faith and love to advance his miraculous ministry of healing as they preach the gospel,⁴⁶ and this can only be accomplished in relationship with Christ—a truth expressed most clearly when Jesus asked Peter, "Do you love me?" This question still remains valid today as of a way of penetrating any Christian's heart to find an honest reply. When Peter answers that he loves Him, Jesus commissions Peter to minister to His people by saying three times, "feed my sheep" (John 21:15 -17). This commission to Peter is also the command to believers who truly love Him to minister to his people by feeding the hungry, clothing the naked, serving the thirsty, comforting the prisoners and taking care of the sick. He says, "just as you did it to one of the least of these, you did it to me" (Matthew 25: 5-40). Jesus Christ requires believers to love Him as He has loved them and to love one another (John 13:33-34).

In the context of this commission, a charismatic pneumatology requires a systematic awareness of the knowledge of God, through which a person can build intimacy with Him. Roland Baker has been a missionary in Mozambique for over

⁴⁶ Ruthven, *What's Wrong*, 209-211.

nineteen years; he understands this approach to ecclesiology. He declares that “the kingdom of God is not a matter of talking but of power” which is generated from believers’ profound intimacy with God (1 Corinthians 4:20).⁴⁷ Believers receive the power of the Spirit through their intimate relationship with God to bring Jesus’ miraculous ministry to fruition. Baker describes an ecclesiology that must be active through Jesus’ loving compassion within believers. He says that believers should forget about theology and just love Jesus and love the unlovable. Jesus’ compassion underlies and supports His healing ministry (1 John), and by interpreting (Colossians 1:9-12) to bear fruit in every good work. Baker emphasizes that believers must pray for this same compassion not for the benefits of the Spirit-filled life such as prosperity, miracles and gifts but for love-based healing ministry.⁴⁸

The intimate relationship with God dispatches compassionate love and faith to a believer as spiritual forces. These forces allow the continuation of God’s supernatural work in a believer’s earthly life so that he/she has a foretaste of the power of His kingdom. A person can live on earth as though it were heaven in supernatural power that combats the powers of darkness.⁴⁹ When the Holy Spirit engages the believer, the Spirit acts as a spiritual force through prayer to enliven the believer’s faith. Faith is listening to and obeying God’s voice, and the believer’s faith is the force that must be used against magic, manipulation, and formulas as a believer avoids gifts and techniques but acts only

⁴⁷ Rolland Baker, “Toward a Biblical “Strategy” of Mission; The Effects of the Five Christian “Core Values” of Iris Global” (D.Min. final project, United Theological Seminary, Dayton, OH, 2013), 42.

⁴⁸ Baker, *Toward a Biblical “Strategy,”* 43-47.

⁴⁹ King, *Only Believe*, 72-77.

for the glory of Jesus Christ Who is a Giver of love.⁵⁰ The scriptures teach believers not to seek their own glory but to seek the glory of God who sent Jesus because He is righteous (John 7:18 Proverbs 25:27). The foundation of healing in a charismatic pneumatology is the power of unquenchable love from God-Jesus.

Smail clarifies the ideas that the power of healing is not from “esoteric techniques or supernatural endowments” but Jesus’ compassionate love in the Spirit, which can penetrate sinners’ hearts so that He can to share His abundant life with them.⁵¹ As Paul writes in Romans 5:5, “God’s love has been poured into our hearts through the Holy Spirit that has been given to us.” Thus, the gifts of the Spirit without the quality of Jesus’ love becomes nothing before God’s eyes (1 Corinthians 13). The gifts of the Spirit and Jesus’ compassionate love are inseparable in the healing ministry. It is crucial for charismatics to practice these gifts in the context of Jesus’ active compassion; otherwise their practice might become “a spirit of witch-hunting or inquisitorial menace.”⁵² Another possible danger is that the people who became believers through miraculous healing ministries might focus on signs and wonders instead of learning to be good disciples of Christ by studying Scripture and enduring hardships.⁵³

Smail also criticizes charismatic theology for its limited understanding of worship, repentance and intercessory prayer, and he suggests three ways forward. First, he asserts that praising the living God with a renewed mind evoked by the Spirit without praising Jesus’ saving power during worship service is dangerous. He suggests that it is

⁵⁰ King, *Only Believe*, 165.

⁵¹ Smail, *The Love of Power or The power of Love*, 28.

⁵² Smail, 31.

⁵³ Smail, 32.

important to worship God with joy and to celebrate Jesus' saving action on a cross in His presence. Second, he suggests that it is important for charismatics to allow people to confess and repent of their sins so that God can renew their minds. His rationale is that charismatic renewal in the Spirit often started when the Spirit convicted the people of their sins followed by repentance (John 16:8-11). Third, he also suggests charismatics have intercessory prayer within the context of His kingdom rather than exercising a healing ministry. The Spirit Himself is "interceding for the saints in accordance with God's will" (Romans 8:27).⁵⁴ The intercession should include Jesus' self-giving love for the sick in which the believers offer their time, energy, concern and compassion and have total trust in God-Jesus. When Jesus' compassionate love is in the center of the praying heart, His resurrecting power responds with answers that are in the best interests of the person praying. Smail asserts that these three aspects of charismatic pneumatology work together so that people can worship God-Jesus in spirit and truth. Jesus, Who died on a cross as God in human form, secures the believers' freedom in the presence of the Spirit (John 4:24).⁵⁵

God is a compassionate One even when He is angry (Psalm 87b). Humanity is created in His image so that all can imitate His compassion through intimacy with God-Jesus.⁵⁶ To have Christlikeness for humanity is to practice the dynamic process of compassionate love. Augustine, Aquinas, Calvin, Wesley and recent theologians such as T. Smail, L. Peppiat, P. King, J. Ruthven and A. Park believe that the work of the Holy

⁵⁴ Smail, *The Love of Power or The power of Love*, 97-99.

⁵⁵ Smail, 100-102.

⁵⁶ Gary L. Sapp, *Compassionate Ministry* (Birmingham, AL: Religious Education Press, 1993), 39-42.

Spirit brings Jesus' compassionate love to all believers. All things work together for good for those who love God by the power of the Spirit. Thus, the work of the Spirit includes enabling believers to have a disposition of responsive solidarity to the sufferings of the wounded and move them into the context of that suffering as their own with commitment to overcome the illness of physical bodies, minds and spirits. Believers will also receive the attitudes of openness and solidarity as a radical posture and contextualization to this dynamic process of compassion.

Nouwen interprets this process as a "voluntary displacement from one's ordinary, proper places"⁵⁷ to put themselves at genuine risk for the wounded. It is not self-regarding emotion because it does not "demand messianic aspirations but the human vocation of active justice."⁵⁸ Humanity's participation in the work of the Spirit is a redemptive yet costly commitment in the discipleship of Jesus in which His compassionate love is the ethic that His disciples imitate. This brings about attitudes that allow one to shift the atmosphere for those who are in need. Anselm of Canterbury saw Jesus' disciples directed by the power of compassion imparted by God's love to heal wounded neighbors. An adequate theology of the cross (*theologia crucis*) is the foundation of Christianity as a key to explaining Jesus' compassionate love. Thus, Jesus' disciples learn and practice compassion by receiving His attributes.⁵⁹ God's compassion moved to become a mankind in Jesus and died on a cross to heal all the brokenhearted and their wounds. It is important for Jesus' followers to receive Jesus' compassion to harness His power of healing.⁶⁰ All

⁵⁷ Sapp, *Compassionate Ministry*, 49.

⁵⁸ Sapp, 51.

⁵⁹ Sapp, 53.

things work together for good because the power of Jesus' risen Spirit empowers His disciples to embark on this dynamic process to become compassionate (the verb *rahima*).

Conclusion⁶¹

Several findings in this section show the efforts of theologians to reform traditional and charismatic Christology, pneumatology and ecclesiology. Some were engaged in the development of "Spirit Christology in Mission" because of the inseparable relationships between the work of Jesus and the Spirit, and they also maintained a distinction in roles of the Spirit and Jesus in mission. However, they share the same conviction that it is the power of the Spirit in Jesus' compassionate love on the cross to heal, remake, free, deliver and save sinners so they can enjoy an abundant life. Jesus' healing ministry continues by the power of this same Spirit through the life of His followers who love God and others. The same Holy Spirit of Jesus-God baptizes the believers to harvest His people to expand God's kingdom.

The purpose of this section has been to make a contribution to charismatic theology to understand and practice a balanced "Spirit Christology in Mission" rather than overemphasizing living in the Spirit in such a way that minimizes Jesus' compassionate love on a cross and his resurrection power to heal every disease. Jesus was filled with the Spirit, and the Spirit was in Jesus. Both Jesus and the Spirit experienced

⁶⁰ P. L. King, *Only Believe*, 350-353.

⁶¹ This document has a few limitations. First, this overview omits the work of the Spirit through believers' spiritual gifts in different contexts of churches due to size constraints. The work of the Spirit, Jesus, and his mission are noticeably inseparable within their distinctive roles. Therefore, this paper mainly discusses Spirit Christology and mission from the perspective of understanding Jesus as a bearer and a sender of the Spirit. Second, the distinction between the presence of the Spirit and the presence of God are disregarded because this work could be the subject of another paper.

death and the resurrection. After Jesus' ascension, the wounded and resurrected Spirit who is the Spirit of the risen Jesus dwells in the lives of believers to continue His ministries even today. Clark views, an individual's experience of the presence of the Spirit will increase love for both God and others because the head knowledge of the Scriptures comes to life.⁶² These experiences of the indwelling Spirit give people freedom from afflictions and fear of death because the perfect love casts out fear (1 John 4:18-20). Wesley believes that this Spirit of the risen Christ indwells in Christians is to give assurance of the perfect love."⁶³ God is perfect love; so is Jesus (John 1:2, 14).

Therefore, believers who received Jesus' love by the work of the Spirit can minister based on what God-Jesus can do. It is important that Christians practice what God-Jesus can do. Whoever loves Jesus keeps intimate relationship with Him so that a believer understands what God does and obeys His direction. This is the faith believers carry as Ruthven, Clark, Baker and King define faith, and these believers will be in the power of the Holy Spirit who was with God-Jesus. These believers will be empowered by the Holy Spirit who gives the love of God-Jesus to them and will minister as Jesus did on earth. With imparted compassionate love as a central vehicle in healing ministry, they will continue Jesus' ministry until His second coming.

⁶² Clark, *The Essential Guide to the Power of the Holy Spirit: God's Miraculous Gifts at Work Today Applications*, 153.

⁶³ King, "Lecture," January 30, 2014.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Introduction

Various disciplines that reach out to counter the effects of disease have theoretical views on the impact of compassion and action and their value on humanity. Both the theory and practice of compassionate love in the literature of church history are valuable with some limitations. Literature in church history abounds with the abstract expressions of a person's compassion as a forgotten virtue due to the believer's separation from God. A lack of an intimate relationship with God paralyzes the emotional, cognitive and behavioral components that were originally created in humanity.

As a result, the heart has become severed from the process of these essential psycho-behavioral aspects: to feel with the patients, to understand their pain, and to facilitate the alleviation of their sufferings.¹ Today's media affirms this lack of virtue in humanity by suggesting a variety of sociological causes. Within its intended context of effective outreach to the ailing without religious bias, this section will draw together voices of those who have spoken to release the power of the gospel beyond those discussed in the historical, biblical and theological sections. This section will also introduce voices from other disciplines that speak about compassion in the healing

¹ Father George Morelli, "Compassion: The Forgotten Virtue," Self-Ruled Antiochian Orthodox Christian Archdiocese of North America, 2011-2013, accessed June 2, 2014, <http://www.antiochian.org/compassion-forgotten-virtue>.

process. Drawing from medicine, psychology, new age movement, Buddhism, Islam, Jewish, human history and sociology, these voices have their own unique ways to assist the sick. The purpose of this theoretical framework will be to allow researchers to examine the assumptions, biases and generalizations that will bring the vision of this section into focus and define the problem statement in structured literature review. It will discuss the literature by pointing out the thesis, summary of main arguments, strengths, pros and cons and areas of agreement and disagreement and the limitations of the resource in light of ministry challenges. This section will guide the project to choose proper forms of research questioning and data collections, analysis and interpretation of findings. In the context of this literature review, this section will clarify the differences between secular, new age, medical, and Christian healing ministries and consider how, through Jesus' compassionate love, Christian faith has unique access to the salvific healing power of the Spirit.

Voices from Practical Ministries

Compassionate love supporting wounded and sick individuals allows the Holy Spirit to freely penetrate the causes of suffering and remove believers' physical, emotional and spiritual sickness. These aspects of healing ministry help Jesus' disciples understand the relationship between healing by transforming spiritual power and their intimate connection with God. How does God's compassion appear in a practical way? Steve Sjogren suggests that the core value of compassionate love is to reveal Jesus as an

offering of kindness to others.² This practice gets the attention of people as a significant trait of God's loving character in humility to identify with lowly people. Showing oneself as full of grace is a key point of compassionate love expressed in practical kindness. As an expression of the gospel, Sjogren gives an example of how believers clean cars and offer food for free. It is a small gift without aggression, judgmental attitudes, self-righteousness or manipulation of others. Todd Hunter also asks to restrict manipulation while doing ministry.

He adds more onto Sjogren's practice by asking believers to use a non-authoritative tone of voice and to maintain a casual style with humility: A natural manner with an unassuming attitude that can draw people to be attentive in the Spirit, rather than to the human servant is appreciated. Moreover, Hunter suggests believers follow a word of knowledge, wisdom, discernment or prophecy that the Holy Spirit gives them.³

This directs the unbelievers' attention to unforgettable experiences of Jesus' love in action. He defines servant evangelism as that which allows adequate time and space for deeds of love that comes along with the words of love. This practice debunks other American Christians' portrayal of the "one-shot-deal to blast unbelievers with a scripture loaded shotgun."⁴ Jesus provides a place and time for believers to share their free gift of salvation through which God's love is made manifest (John 3:16). Christians plant and water the seeds of love through simple acts of kindness, and the Holy Spirit does the

² Steve Sjogren, *Conspiracy of Kindness: A Unique Approach to Sharing the Love of Jesus* (Ventura, CA: Gospel Light, 2003), 13.

³ Todd Hunter, *Christianity Beyond Belief: Following Jesus for the Sake of Others* (Downers Grove, IL: IVP Books, 2009), 135.

⁴ Sjogren, *Conspiracy of Kindness*, 20-27.

profound work in the listeners' hearts to embrace the claims of Christ. Sjogren's purpose of doing ministry is to bring unbelievers to be with the love-filled Jesus Who humbly died and was resurrected to save all sinners.⁵ Sjogren understands that an accurate view of the power of God's kingdom is depicted in the story of the Good Samaritan (Luke 4:18-19). Jesus informs his followers that those who share God's love by stepping out to touch the sick will be in the supernatural power of God's presence and be equipped to heal others. God's inflow of anointing connects to the outflow of the believer's love-filled efforts to heal the sick.⁶

Like Sjogren, Hunter teaches that new power and authority come when a believer steps out in faith to do something for others. Believers will meet people who were sent to them by the work of the Spirit and experience loving and kind interaction with prearranged encounters. He developed five steps for how a beginner engages in divine encounters. First, in order to understand the life of a person being approached, it is necessary to listen to the person and to the Holy Spirit by paying full attention. Find out what this person wants the healer to pray for or do. Secondly, gently invite one's counterpart into conversation and discern what is happening the life of the person to whom one is speaking. Third, ask the Holy Spirit for guidance whether the response should be prayed, counseled, just listen or respond in a certain way. Fourth, act on His leading by giving appropriate words of comfort or wisdom, saying a prayer or lending a hand. Fifth, be real and honest. Check in with the counterpart in regard to feelings or insights.

⁵ Sjogren, *Conspiracy of Kindness*, 28.

⁶ Sjogren, 95.

Often in the last step, the Holy Spirit will lead the both the healer and counterpart to deeper understanding in regard to healing or insight to move on to the next level. He defines life in the Spirit as meaning to give life to others by loving and serving them. Those who are lost enter a new life through repentance by receiving the gift of Jesus' forgiveness and beginning a reoriented life.⁷

For the quality of this project, Sjogren suggests that believers need permission to offer kindness to unbelievers to do a reasonably good job. It is also important to assess the spiritual status of persons being approached while conversing with them about the common goal of meeting a few people who have come to Christ.⁸ Christians should prepare with prayer before, during and after and rely on God's presence in the power of the Holy Spirit for fruitfulness. Also, he suggests that Christians should be present in attitude to receive God's presence and blessing for success in healing the lost. His prayer example is simply to ask God, "Come Holy Spirit. Anoint this project. Use these simple acts of love to broadcast your reality and love to every single believer's encounter today. Let them forget us, but remember You."⁹ "Sealing these projects in prayer is mainly asking the Holy Spirit to follow the lost you've touched to have His way in their lives. To respond to a prayer request, he suggests his people not lay their hands on them but simply allow a short prayer with their eyes open."¹⁰

⁷ Hunter, *Christianity Beyond Belief*, 137.

⁸ Sjogren, *Conspiracy of Kindness*, 175.

⁹ Sjogren, 178.

¹⁰ Sjogren, 179.

In Todd Hunter's view it is essential that the believer's life stay at the center of Jesus' love and be ready to receive his grace while praying in the Holy Spirit (Jude 1:20-21). Staying in the Spirit is the key to being in the power of Jesus because a believer develops intimacy with Jesus. This spirit of Jesus brings believers to eternal life and makes the impossible possible. So, as the believer prays, He works on creative goodness for the sake of others to invite the Holy Spirit to energize and animate His life for His purpose. The Holy Spirit empowers the believers who encounter the people everyday to produce His character in them in order to work well in their spiritual power.¹¹

Hunter calls this a supernaturally natural new life being a Christian, and he believes this lifestyle fits with Jesus whose love is in solidarity with the people of the world. Ministering to people in the Spirit like Jesus did is to respect the choices that they make. Just as Jesus let Judas betray Him, so He let the rich young ruler walk away; Jesus plainly refused to apply manipulation and His power to control them. Jesus dialed down His emotions, but did not deny emotion when discerning the accurate movement of the Spirit. Humanness under self-control goes on inside the believer's heart along with other essential functions to be attentive to the wind of the Spirit. Emotions that are moved by experiences throughout life may hinder facilitating a faith-filled healing process. Jesus cleared out the crowd before He healed a girl who was considered dead. The believers within this parameter may have experienced two kinds of journey: the outer journey through being other-oriented and inner journey that involves spiritual transformation.¹²

¹¹ Hunter, *Christianity Beyond Belief*, 127-130.

¹² Hunter, 135-136.

Rick Richardson illustrates how human intuition and imagination function when a person practices being in the presence of God. Intuition respects the whole picture without details while imagination clarifies details and works with intuition. He describes Christians as those who are to love God with their whole hearts, minds and strength through symbol and imagination. God's self-revelation and a person's encounter with God begin with a person's intuitive and imaginative experiences of understanding God who is working throughout biblical history.¹³

Richardson believes that Christian faith has harmonized rational and non-rational elements in God's incomprehensible love, and he suggests that a profound encounter with God needs the rational brain and irrational heart to be united and synergized for divine healing to take place. Many dangers in healing ministry arise when a person focuses on spiritual power alone. For a believer to be oriented to what God is doing by developing intimacy with Him, it is important to stay away from focusing on power. When a believer becomes one with God and has a love-filled heart, divine healing power is released to transform and heal the wounded. Richardson asserts that God's presence is with someone who turns one's intuitive and imaginative capacities towards Him whether the individual experiences it or not.¹⁴ However, it is foundational to listen for God's voice and to read Scripture mindfully to be compassionate.¹⁵

Compassionate love imparted by God is a critical element that could be used by psychologists and medical doctors who want to increase the efficacy of healing in

¹³ Rick Richardson, *Experiencing Healing Prayer: How God Turns Our Hurts into Wholeness* (Downers Grove, IL: InterVarsity Press, 2005), 56-57.

¹⁴ Richardson, 58-60.

¹⁵ Richardson, 65-66.

patients, although it is a neglected topic in Western theological literature.¹⁶ Gary L. Sapp views compassion as a central healing ingredient for Christian counselors and psychotherapists who work with people who are suffering. He finds the root word of compassion in the Old Testament *rhḥm*, which means unconditional parents' love for children and the word *sp̄lagchna* in the New Testament, which shows a person's intensity of sensing another's pain vividly in his/her gut.¹⁷ Sapp writes that counseling clients based on biblical compassion is holistic and functional. Compassion plays a vital role in counseling, making it far more effective than just having a cognitive understanding of the client's suffering by using either sympathetic or empathic technique. He believes that "giving as well as receiving compassion is an expression of the total self."¹⁸

His compassion has three components: the cognitive, affective and overt behavioral dimensions; in using these, clients and counselors can have activities together outside of counseling sessions to alleviate sufferings. The empathic counseling as a cognitive technique leads a client to develop firm positive self-esteem and being affective counteracts the destructive attitudes towards self and others and builds a good counseling relationship. The empathic technique allows counselors to understand more accurately a client's behaviors, experiences and feelings. This healing process helps a client to move on to the next step to "overt behavioral dimensions." However, Clients and counselor work together in healing activities (overt behavioral dimensions) that must be professional and ethical. Counselors choose "overt behavioral dimensions" which

¹⁶ Sapp, *Compassionate Ministry*, 125.

¹⁷ Sapp, 127.

¹⁸ Sapp, 136-137.

preferably are suggested by clients who practice their autonomy to become the persons God intended them to become.¹⁹ Therefore, clients can release their distress and pain and become responsible for their lives through counselors' altruistic attitudes towards them. Jesus wants His followers to have empathy that is inspired by their compassionate love that has been generated from their intimate relationship with Jesus.

Randy Clark views Christian healing in Divine revelation as hearing His voice out of fellowship with Him while being led by His Spirit. This fellowship is a personal relationship between God and believers based on God's compassionate love and faith by the power of the Holy Spirit—the Spirit who is personally different from impersonal “magnetic energies” or a “life force.” The Spirit is the source of gifts (1 Corinthians 12:8-10), and it is in the Spirit a believer experiences Jesus' miraculous ministry. This theory recognizes Jesus as a mediator of a new covenant within which a healthy life is promised with ongoing fellowship between God and humans.²⁰ Jesus Who brought God's sovereign rule and authority to the earth removes the shackles of the old covenant, even death and sickness. He taught His disciples to proclaim the physical presence of God's reign in the power of the Spirit on earth as he did during his healing ministry. Finally, Clark says that God's reign comes through the personal Jesus and the Spirit on earth as believers proclaim with praise.²¹

¹⁹ Sapp, *Compassionate Ministry*, 15.

²⁰ Randy Clark, *Healing Energy: Whose Is It?* (Mechanicsburg, PA: Global Awakening, 2013), 77.

²¹ Clark, *Healing Energy*, 79, 86.

A missionary, Rolland Baker, rejects the mere abstract nature of ministry because people need God's presence of joy, peace and love.²² The reality of God's presence through a direct relationship with Him is the foundation of his ministry against demonic attack, threats, disappointments, failures and the opposition of government. Like Clark, relationship with God brings heaven to earth, and imparts them a deep level of satisfaction. Through this relationship, the miracles, revival, renewal, manifestations of the Spirit and joy come to be alive in human life.²³ The outcome of this relationship is that a person satisfies Jesus' longing to heal the sick, raise the dead, cleanse the lepers and cast out demons. In other words, Jesus pursues miracles on behalf of His followers. R. Baker brings justice to the sick through Jesus' unconditional love to defend human life and dignity. He embraces convictions of God's reign to break through cultural values of shame and structural society.²⁴ Thus, Jesus can heal the sick and make them whole. Baker writes how Jesus' miraculous ministry is still demonstrated among his people:

Leprosy and AIDS are being healed and missionaries are caught up to heaven in visions in the most dangerous of environments. The dead continue to be raised, and the blind and deaf continue to see and hear, causing whole villages to come to Jesus at a time. The poor and abandoned are fed and taken in to families. He and his congregation can enact these things only by unbreakable bonds they share with each other and Jesus Christ who is the incarnated God.²⁵

²² Baker, Rolland Baker, *Toward a Biblical "The Effects of the Five Christian "Core Values" of Iris Global* (Dayton, OH: United Theological Seminary 2013), 91.

²³ Baker, *Toward a Biblical "Strategy" of Mission*, 93-97.

²⁴ Kenneth R. Overberg, S. J., *Ethics and AIDS: Compassion and Justice in Global Crisis* (Lanham, MD: Rowman & Littlefield Publisher, 2006), 22-23.

²⁵ Baker, *Toward a Biblical "Strategy" of Mission*, 98.

His insight into the meaning and value of life is rooted in Jesus who was fully proclaimed and given to the people.²⁶

Voices From Outside: A Comparison

People search for healing through many avenues. Whether a society considers psychology or new age spirituality, there are many healing practices outside of the Christian faith that can now be compared to Jesus' compassionate ministry. In Randy Clark's helpful comparisons, he describes cosmic humanism as wisdom guided by the power coming from animate and inanimate objects in the universe that create, guide, and help humans. Unlike Christian practices, this healing works without a divine relationship that is involved with compassionate love and faith. Rather wisdom guides itself to accommodate the flow of "life energy."

New Age, Medical, Psychological, Jewish, Islamic, Buddhist and Sociological Contexts

The theory of "life force energy" relies on the downswing and upswing of natural energy. Supposedly, the function of physical organs becomes disrupted while experiencing the downswing side because these are conditioned by the flow of energy. This energy is named "Ki" in Korean and Japanese, "Prana" in India, and "Chi" in Chinese culture.²⁷ This understanding is held by people even in the American Cancer Society, who refer to a detection of imbalanced body energy which when balanced out alleviates pain and cures illness through invisible pathways. For instance, a person who

²⁶ Overberg, *Ethics and AIDS*, 139.

²⁷ Clark and Thompson, *Healing energy*, 85.

has an abundance of “Ki” can transfer life energy to the sick allowing them to be healed.²⁸

In the field of psychology, emotional healing involves the treatment of physiological arousal, subjective feeling, cognitive interpretation, and overt behavior dimensions. Emotion is defined as a psychological expression with complex transitory states.²⁹ Psychology, particularly psychoanalysis, also shows that human memory and its retrieval can assist the process of inner healing. Thus, psychotherapy deals with a person’s memory retrieval either from short-term or long-term memories. Freud developed skills to heal person’s emotional pains on both the unconscious and conscious levels. He thought traumatic experiences were rooted in real events that a person had suffered in childhood. Freud thought that human memory was created by external experience through touch, sight, smell, taste and sound and transmitted into the brain, where it mixed interdependently with emotions.

Carl Rogers developed another type of psychology; a prominent psychologist who believed a person’s inner potentiality could be actualized without the aid of a supernatural being. His humanistic approach argues that, given enough unconditional positive regard, persons can resolve their life problems. He argues, “When persons come in contact with, own and accept their inner strength, exciting new ways of living emerge. When they are trusted to make choices and find the courage to make responsible decisions, they begin to change their worlds.”³⁰

²⁸ Clark and Thompson, *Healing Energy*, 87.

²⁹ Jin Wook Chang, *Towards an Understanding of Inner Healing: Its Relationship to Psychology and Spiritual Warfare* (Pasadena, CA: Fuller Theological Seminary, 2001), 9.

³⁰ Carl R. Rogers, *Carl Rogers on Personal Power* (New York, NY: Delacorte Press, 1977), 300.

In this context, it is believed that personal power is able to resolve all problems based on a secular view of ethics, morality and humanity. His technique for psychotherapy avoids a traditional directive approach that centers on the counselor who makes clients feel they are being diagnosed. He uses a “laissez faire” policy by redefining the counselor’s role as a listener to the clients rather than a guide who imposes personal evaluations.³¹ His treatment of client-centered counseling turns out to be more efficient and simpler than a direct therapeutic approach. The client can speak from the heart to express suicidal tendencies, hatred, sexual feelings and deep despair. This method of counseling helps the client accept the possibility of considering family history.

Although Rogers offers much insight into the Christian healing ministry, his work of healing based on secular psychology, which disregards the influences of evil and the paradigm of a spiritual worldview. It hesitates in treating patients until a proper diagnosis is done. To approach the patient with a denial of the existence of evil leads the patient to “deny imperfection and inadequacy, and rather than experiencing the painful awareness of sin, they project and scapegoat by blaming pain on others. The deceptive power of evil creeps in allowing the patient to be in denial and to blame others irresponsibly and conveniently by using naturalistic and materialistic framework of psychological study. Moreover, key psychologists such as Freud consider confession, repentance and forgiveness to be a kind of “magical thinking.”³²

However, scripture says, “Blessed is the one whose transgressions are forgiven, whose sins are covered. When I kept silent, my bones wasted away through my groaning

³¹ Chang, *Towards an Understanding of Inner Healing*, 14.

³² Chang, 23.

all day long” (Ps. 32:1,3). The Psalmist also says, “who forgives all your iniquity, who heals all your diseases” (Psalm 103:3). God directs the way of healing through convictions followed by repentance. Through repentance, a person would let go of groan in pain and suffering. God is Healer, Deliverer and Forgiver (Lev. 4:26; Isa. 5:4-6; Hos. 13:4; Mt. 10:1; Mk. 6:56; Eph. 1:7). His compassionate love also casts out fear of the past and “changes emotional hurts into a nontoxic scar.”³³ Thus, the Christian counselor follows the same pattern Jesus used (Mt. 9:35) by invoking the Holy Spirit to confess sins and move in the power of the Spirit of Jesus and His guidance.³⁴

Geoff Goodman, a clinical psychologist describes Rogers’ definition of empathy as understanding a patient’s thoughts and feelings from that individual’s perspective while keeping his own perspective. He then develops “static state of empathy” to a “constantly moving process” so that a clinician can move in and out of the patients’ world without prejudice. Rogers calls this technique “unconditional positive regard” as necessary to totally uncover patients’ unconscious feelings by communicating with them. Communication starts with listening to patients’ thoughts and feelings to remove alienation, and lets them correct their perceptions while paraphrasing what he has heard in order to ensure that his understanding is accurate.

He repeats this procedure until the patient feels accurately understood without judgment. He builds a trust with patients while his therapeutic empathy (unconditional positive regard) contributes to a healing process. His purpose for empathic therapy is to

³³ Chang, *Towards an Understanding of Inner Healing*, 18.

³⁴ Chang, 18.

develop a level of intimacy that allows the therapist to understand the deepest aspects of patients' lives. Thus, the patients grasp their own unique and intrinsic value and they believe they break through isolation and abandonment issues. Rogers describes this achievement of his patients as "attaining the status of prized individuals."³⁵ At this point, patients' self-judging moves into the process of healing. The quality of "unconditional positive regard" without judgment and questioning the validity of the patients' feelings and thoughts received the highest evaluation by other theoretical practitioners.

As previously mentioned in the section on Biblical Foundations, God's love was incarnated in Jesus to save humans from sin and all physical, emotional and spiritual sickness. God is love, so whoever does not love does not know God (1 John 4:8). Our loving God wants to have intimacy with each individual while teaching how to "love your neighbor as you love yourself" through the parable of the Good Samaritan (Luke. 10: 20-37). His love generates "unconditional positive regard" of the Spirit to understand and heal the deepest regions of a person. Jesus teaches humans to use the mechanism of empathic response without judgment. Goodman describes this parable as one that indicates the significant complementarity that is crucial for an empathic response between two individuals to take place:

Jesus assumes the ability of his Jewish audience to empathize with the condition of the injured Jew and the ability of all human beings, whether Samaritan or Jewish to empathize with those outside their own religio-cultural heritage. There is a universal oneness in perspective among all human beings, allowing all of us to empathize with one another.³⁶

³⁵ Geoff Goodman, "Feeling Our Way into Empathy: Carl Rogers, Heinz Kohut, and Jesus," *Journal of Religion and Health* 30, no. 3 (Fall 1991): 191-193.

³⁶ Goodman, "Feeling Our Way into Empathy," 202.

Erick Erickson mentions that this complementarity also shows in Jesus' teaching of prayer in which persons receive a promised forgiveness from God as they forgive others.³⁷ He views an authentic person as processing the empathic response based on complementarity not only relieving suffering caused by negativism and un-forgiveness but also halting the spread and the recycling of negative effects. Moreover, this principle of complementarity in Jesus' parable includes even the most unforgivable enemy and his disciples who were facing the greatest challenge. Goodman says:

Jewish victim was abandoned by two of the same nationality, who have passed him by. Jews perpetuated and discriminated Samaritan for long years, yet this Samaritan traveler saves not only Jew's life but also pays for his accommodation and additional expenses he might incur.³⁸

More than two thousand years ago, Jesus asked his disciples to love their enemies as they love themselves through the process of "unconditional positive regard" without judgment but by loving and forgiving; this is the way to stop suffering and the cycle of vindictive and unforgiving attitudes. Jesus builds intimacy with each individual by using therapeutic empathy and breaking through man-made boundaries such as gender, religion, nationality, class, and race. He teaches his disciples to practice this principle based on complementarity in order to heal them so they can heal others. The process of empathy engages compassion as a component of love to save the life of the sick.

A psychiatrist Alfred Adler views humans as having an inferiority complex, a condition that prevents them from developing their fullest possibilities to compete with each other due to different background. He believes that "social influences form human beings' personality —that is education, family background, circumstances, sex and

³⁷ Goodman, *Feeling Our Way into Empathy*, 201.

³⁸ Goodman, 202-203.

culture.” Nonetheless, the Bible describes the effect of the Spirit as taking persons to their eternal destiny by providing a true understanding of the power influencing human personhood. God personally loves each individual unconditionally. He created each individual for a unique and good purpose. Adler’s view of inferiority attacks only those persons who reject themselves and who they are. Thus, “human conditions of imperfection and inadequacy require biblical attention to enable them to love one another” because God’s love is perfected in humans (1 Jn. 4:11-12).³⁹ Love is not rude or arrogant or envious or boastful. It does not insist on its own way; it is not irritable or resentful but rejoices in the truth. It believes all things, hopes all things and endures all things (1 Co. 13:4-7). God gives each person unique identity and capacity to heal emotionally, physically and spiritually.

A leader of the New Age Movement, Marianne Williamson, discusses the application to daily life of spirituality and new ideas to serve people who are undergoing life challenging illness and grief. Like Christian leader R. Richardson, she asks them to return to the love on which human nature is able to focus with creative imagination. That is the way to relinquish fears to let love heal their sickness and hurt.⁴⁰ She offers them a practical application of love to solve their problems similar to “Christian 101” to love your neighbor as you love yourself.

Unlike Richardson, she lacks harmonized rational and non-rational elements in God’s incomprehensible love that is to listen for God’s voice and to mindfully read

³⁹ Chang, *Towards an Understanding of Inner Healing*, 19.

⁴⁰ Marianne Williamson, *Return to Love*, (New York, NY: HarperCollins Publishers, Inc., 1997), xvi-xviii.

Scripture. Williamson identifies fear as the root of evil, a lesson that people learn from living the world. Her definition of “fear is a shared lovelessness, free-floating and collective hell that gives false testimony.”⁴¹ Unlike psychiatrists, she believes that demons are supernatural emergent that can destroy the world and creation through negativity. Her healing god is love hidden in a human’s body that refuses to think anger or judgment, but instead offers mercy, compassion with total acceptance.

To actualize the energy of love within her life, she uses her free will to bring God’s power into her life so she can co-create things with Him. Only love is real—everything else is hallucination.⁴² Loveless perception is sin. For her, a miracle is to come back to love from fear because the energy of love can change things. Her view of god’s salvation is to pray for god to save her from negative thoughts unlike the Christian’s God who saves their bodies, minds and spirits from sins and ailments. The Holy Spirit for her is god’s alternative to fear as eternal communication; while for Christians the Holy Spirit is a Helper, Healer and Intercessor who understands their hearts and minds and guides them to live as temples of God.

She uses traditional Christian terminology, but removes its ‘religious significance, to present psychological statements.’⁴³ Her god’s plan works like a computer to treat people equally through his energy. Her holy spirit is a healer of sickness which is an illusion caused by personal judgments. Healing allows the human body to become the

⁴¹ Williamson, *Return to Love*, 7.

⁴² Williamson, 20.

⁴³ Williamson, 39.

temple of god. To be healed, a person prays to god to change the son's mind because "mind is stronger than body and the person's spirit is eternally healthy."⁴⁴

Williamson equalizes herself with Christ who is not her Savior. Each person, she argues, is incarnated like Christ. However, like Christians, she believes that the truth sets humans free and forgiveness contributes to the healing of sickness. Yet she defines the sickness as something that separates persons from her god unlike the Christian views that sin separates humanity from God. Christians repent from their sins to have intimacy with God and believe that nothing can separate them from the unconditional love of God (Romans 8:35). For Christians, Jesus is a Savior who is incarnate God who bore their infirmities and diseases on the cross to make humans whole.

Williamson's god has a practical value: he is able to penetrate human judgment to heal the sick if people create space with strong compassion by invoking the power of love. Love is god whose very nature is a powerful force of healing. For her, sin occurs when she perceives her self-identification as being a body of love rather than knowing herself as a spiritual being created by God. Thus, she tries to go back to her mind that is stronger than her body to atone and heal herself.

However, Christians sin because they are not listening to God who directs them how to live; thus, they ask God to forgive their sins in Jesus' name Who took up their sins once for all on a cross. God forgives their sins through Jesus' work on a cross not through their own work of finding their mind by leaving their bodies.⁴⁵ Williamson views her compassionate love as being the same as god so that she can heal the sick because she

⁴⁴ Williamson, 195-199.

⁴⁵ Williamson, *Return to Love*, 203.

is the incarnated god. Her power of healing is love as the energy of light, acting like rays. These rays are a life force that she compares with the picture of the halos of saints. For her, the physical body is used by infinite energy as a continuum of love to deliver the world from hell. Her birth is not a beginning of one; rather each physical incarnation is just one form that her eternal life can use on earth. She believes in reincarnation like the Hindu or Buddhist.⁴⁶

A Christian writer, Gary L. Sapp, describes compassion as being at the crux of healing power throughout all major religions.⁴⁷ Lama Zopa, a lecturer for Tibetan Buddhists also believes that compassion is the central power of healing. Unlike Christians, he teaches that the mind is god. A threatening sickness is a temporary problem coming from internally negative actions of a being's past life. Only his god, the mind, can remove the sickness. In order to be healed, the Tibetan Buddhist needs to perform positive actions (*Karma*). His belief is that a human has unlimited potential to control any situation by eliminating negative thoughts and their imprints while directing them to be compassionate towards others' well being. Like Christians, Tibetan Buddhists also use medication to become healed. To receive the most powerful effect of the medication, they pray or recite mantra⁴⁸ over it. They also meditate to transform their thoughts to become healed while offering others who offend them a kind patience in turn.

⁴⁶ Williamson, *Return to Love*, 227.

⁴⁷ Sapp, *Compassionate Ministry*, 1.

⁴⁸ *Merriam-Webster Online*, s.v. "mantra," accessed July 12, 2013, <http://www.merriam-webster.com/dictionary/mantra>. A sound, word, or phrase usually expressing someone's basic belief that is repeated by someone who is praying or meditating.

Similar to Christians' concept of sharing Jesus' suffering on a cross, Tibetan Buddhists share even death just as Christ did for other sinners to become free from pain, sickness, fear and difficult death processes. For Rama Zopa, the ultimate purpose of being healthy and peaceful is to heal other beings who are in the circle of incarnation. However, all of these positive actions are based on compassionate love for other beings. The character of compassion developed by Tibetan Buddhists is considered to be full realization and development of spiritual growth. He lectures that only compassion brings human happiness and a peaceful mind, which can help people at the time of their death. He teaches that growing in the characteristic of compassion is more important than getting friends, wealth and education.⁴⁹

With the exception of its chapter nine, the most frequently written word in 114 chapters of the Qur'an is "compassion."⁵⁰ In the beginning of each chapter, the Qur'an invokes compassion in the name of the all-merciful God. Sufis, the great mystical writers of Islam, describe compassion as essential to the spiritual growth of Muslims due to its power of bringing healing, prosperity, peace, knowledge and the blessings of heaven. The Qur'an teaches about God Who is compassionate and embraces diversity and the goodness of differences in the nations. Jaal al-Din Rumi, a well-known Sufi in Afghanistan, teaches the same message of compassionate love of God as being the true spirituality that Muslims are meant to achieve.

⁴⁹ Lama Zopa, *Healing: A Tibetan Buddhist Perspective*, ed. Ven. Pende Hawter, BuddhaNet, last modified January 1995, accessed November 3, 2014, http://www.buddhanet.net/tib_heal.htm.

⁵⁰ Sheelah Trefle Hidden, "Love and Compassion in Islam," *The World Community for Christian Meditation*, 2013, accessed November 5, 2014, <http://www.wccm.org/content/love-and-compassion-islam>.

Their compassion gives them the ability to feel with others and to interconnect all human beings in the unity of God. The Qur'an teaches, "There is no compulsion in religion" (2:256). Truly those who believe, Jews, and the Christians and Sabeans whoever believes in God and the Day of Judgment and acts virtuously will receive their reward from their God (2:62). In spite of the teachings of the Qur'an about compassionate love as the essence of their faith, some Muslims have roused the anger of God because they have preferred intense pleasures and self-righteousness and that has produced terrorists who want to condemn others. Unfortunately, these terrorist activities allow them to steal, kill and destroy the human society that God created to be in peace and love.

Islamic Suhi healing is a natural holistic process and includes body, soul and mind. Muslims use Divine medicines while using the extracted knowledge from the Qur'an to receive healing energy/Light of Mercy/Divine Light/Compassion (*Rhamat*). Similar to Christians, their practitioners/doctors/spiritual healers of God use not only medicines but also prayer known as *Shalat*. However, unlike Christians, they have developed many different styles, such as Zikr, the Divine remembrance, gemstones and psychic healing.⁵¹

Jewish temple priests believe that healing and spirituality are inextricably bound. They consider these gifts are to be enjoyed as their birthrights. First, their core healing derives from within a person's spirituality, which can bring the spirit into their lives to unite with their bodies. Like Christians, they also claim that a person's renewed spirit gives numerous healing benefits for the physical body, so that the sick person needs

⁴⁷ "Islamic Healing: Divine Medicines," Islamic Healing, Ummah Tjia Trust, 2001-2009, accessed November 5, 2014, <http://islamichealing.com/IslamicHealing.aspx>.

repentance to receive forgiveness from God (Psalm 103:3). In this way, they can transcend self-destructiveness to choose constructive behaviors by God's mighty power. Jews believe that all sickness is partly caused by sins that have made a person walk away from God. Thus, priests suggest that the sick return (*T'shuvah*) to God while praying, meditating and reading Torah.

A second important healing method is to integrate a person's wounded emotions. The priests teach that self-acceptance is the most loving act for the sick, who can express feelings that need to be cared for. Jewish mysticism directs the sick to be healed by removing emotional blockages and anguish and learning to focus on courage. As a sick person's emotions become integrated, the fear will disappear. Jews consider physical sickness to be a clarion call to pay attention to the sick person's own life. Invoking the opposite emotions such as calm, patience, and joy can heal physical and emotional illness.⁵²

Like other religions, Jews also combine proper medical treatment with spiritual and emotional exercises. Unlike Christians, Muslims and Jews lack Jesus' powerful work on a cross as the Savior to all by forgiving human sins and healing every sickness. They also lack the power of resurrection that Jesus Christ brought to all as well as the work of the Holy Spirit that helps the believers to receive God's compassionate love so they are able to forgive and heal each other. Christians need to share the "golden text" of the Bible of John 3:16 in which the sublimity of Jesus' ministry shows the loving heart of God towards the world. God's love for the world procures His incarnation in Jesus, which

⁵² "The Course in Jewish Healing," Jewish Healing and Spirituality, accessed November 5, 2014, <http://www.jewishealing.com/CourseinHealingOct.html>.

begins God's newfound relationship with humans who are in need of salvation. Salvation is a self-donation of God-Jesus who gives us abundant physical, emotional and spiritual life.

Simon and Karen Fox, practicing compassion within medicine, think that compassion naturally arises when a person sees the suffering of others. At the patient-care site, from their perspective it is through compassion in action that the power of a caring spirit, can be offered to the emotions and humanity of the sick. For them, it is a tool to give caregivers the ideas of what to say and to balance the frequently sophisticated complexity of medical professional treatment. Most of all, it is founded on the unconditional love within one person for another who undergoes suffering.⁵³ Karen Fox's belief is to inspire rather than teach caregivers with compassion in action that is able to build trust, inspire hope, and evoke the will to develop good healing relationships and to lift up the spirits of the sick. Across the nation, their inspirational work propagates and inspires growing numbers of medical doctors and nurses. They testify to the improved results of healing and motivation to be healed through the work of "compassion founded in unconditional love" as they stay away from spiritual religious statements.⁵⁴

Robert M. Veatch opines that new medicinal practice must reject the power of evil spirits, magical forces, prophecies and folk beliefs of origins and treatment, which

⁵³ Christine De La Cruz, "Labor of Love: Nonprofit Celebrates 30 Years of Teaching Compassion," *Pacific Coast Business Times*, February 14, 2014, accessed June 25, 2014 <http://www.pacbiztimes.com/2014/02/14/labor-of-love-nonprofit-celebrates-30-years-of-teaching-compassion>.

⁵⁴ Press Release, "Simon and Karen Fox and the Alchemy of Compassion," *Santa Barbara Independent*, November 8, 2010, accessed June 25, 2014, <http://www.independent.com/news/2010nov08/simon-and-karen-fox-and-alchemy.compassion>.

seduce people.⁵⁵ His view of medicine relies on the work of science to diagnose diseases and treatment options for the sick, yet he engages the sick to be in charge of their own medical options. He tries to break through the conflict occurring in medical science when societal values do not correspond. He considers psychological, social, religious as well as occupational components making up the patient's well being.⁵⁶

In his research, he learned about a nurse, Dame C. Saunders, who experienced a religious conversion and was filled with compassion, and subsequently, founded "hospice care" at Saint Luke hospital in 1948. She developed a mixture of narcotics to alleviate patients' physical pain and, later, the concept of pain to include physical, emotional, social and spiritual suffering.⁵⁷ She became a physician and developed a new level of compassion and imagination to produce goodness for all transformed physicians, nurses and patients by the power of building trustful relationships and listening to all of their stories. As a Christian, she prayed to follow Jesus' way of healing people. However, even today, the secular medical field misses Hunter's developed way of inviting both the Holy Spirit and the sick by paying full attention in order to listen, pray, counsel and respond as the Holy Spirit leads. Invitation to life in the Spirit means giving new life physically, emotionally and spiritually.

⁵⁵ Robert M. Veatch, *Patient, Heal Thyself: How the New Medicine Puts the Patient in Charge* (Oxford, UK: Oxford University Press, 2009), 78.

⁵⁶ Robert M. Veatch, *Patient, Heal Thyself*, 100-102.

⁵⁷ Robert M. Veatch, *Patient, Heal Thyself*, 179-180.

Conclusion

Sjogren's primary tool of practical ministry is to breathe out Jesus' love to others by offering simple kindness. This tangible action, which goes beyond talking about love, evidently leads many unbelievers to Jesus (spiritual healing). He points to Jesus' parable of the Good Samaritan by showing how kindness saves the life of the wounded. However, what is missing is calling unbelievers to a commitment to follow Jesus so that they have full opportunities of physical, emotional and spiritual healing. He did not emphasize a person being in the presence of God who releases the power of divine healing although both Sjogren and Hunter are evangelists familiar with healing ministries.

Both work on creative goodness for the sake of others while inviting the Holy Spirit to energize and animate their lives with others for God's purpose. However, Hunter prepares the believers' character and behavior for Christlikeness as ministering to people; love, humility portrayed with a natural style will lead their lives in the power of the Spirit not under believers' control. Neither Sjogren nor Hunter had ministries that were centered in physical healing ministry. Sjogren's ministry in Cincinnati was based on a diaconal model of reaching out to the poor delivering food in which opportunities would arise to pray for the recipients' spiritual salvation of the outreach. Hunter became increasingly involved in creative evangelism to those outside the church. He explored the hindrances of unbelievers to receive ministry and attend church. Unlike Sjogren, Hunter is more theoretically specific in approaching unbelievers to create a safe environment to open their hearts to receive a healing ministry, although Hunter's orientation typically does not involve healing ministry per se. Hunter's emphasis is imparting the creative

goodness of God through imitating the Savior in a host of ways, which may or may not include praying for the individual.

Similar to Hunter, Richardson emphasizes a commitment of the believers' lives. He suggests believers avoid a power-centered ministry and maintain their intimacy with God while praying and living with Scripture-filled minds and hearts. Emphasis is placed on focusing on being in the presence of the Holy Spirit while knowing God through the Scriptures and the capacities of intuition and imagination so that the Holy Spirit can release divine healing power. He notes that a believer lives in the center of Jesus' compassionate heart while praying in the Holy Spirit, bringing God's gracious answer. Staying in the Spirit is the crucial point to keep intimacy with God. These beliefs condition the thesis on how Jesus' compassionate love affects the sick, which must be a viable element of church healing ministry.

As previously mentioned in the Biblical Foundation chapter, all creatures have been placed in order and function by the power of Healer, God. They were good before God's eyes. Healing, by its very nature is to move towards a place of goodness. God's active creation of the world mirrors the creative energies within healing. Christians' self-sacrificing love in the power of the Holy Spirit and attending to the pain of the sick through the work of empathy and overt behavior dimensions in compassion are significant traits of Jesus' discipleship. Unlike Christian healers, psychologist Carl Rogers uses the "unconditional positive regard" technique to totally uncover patients' unconscious feelings by communicating with them. He believes that repeating this procedure would contribute more to a healing process.

However, a Christian psychologist, Sapp's description of compassion surpasses the phenomenological, humanistic and transpersonal theories of Roger, Goodman and Erickson as an aid to clients to nearly attain their human potential. He enables Christian compassionate counselors to offer clients not only cognitive techniques as other psychologists do by using the empathic technique. He offers those same resources moved, with compassion as Jesus was.

Sapp offers more than theories to impact a client's practical life by providing possible and faithful resources as needed. He suggests Christian counselors offer tangible supports to their clients as the Good Samaritan did and even suggests that they share their own sufferings with clients as a way to break through to the imaginative aspect of compassion.⁵⁸ Many Christian healers, including John and Mark Sandford invoke the power of the Holy Spirit to guide their steps in their healing ministry and lead a client to recall unconscious painful and sinful past experiences to confess, repent and forgive.⁵⁹ They restrict overdependence on recalling unconscious past sinful experiences by counseling through therapeutic empathy as New Age therapists or psychologists do.

Randy Clark emphasizes that Christian healing depends on an intimate relationship with a personal God in the Holy Spirit who directs healers what to do. Jesus who brought God's sovereign rule and authority to the earth removes human death and sickness. Jesus taught his disciples to proclaim the presence of God's reign in the power of the Spirit on earth as He did during His healing ministry. Clark says that God's reign comes through the personal Jesus and the Spirit on earth as believers proclaim with praise

⁵⁸ Sapp, *Compassionate Ministry*, 144.

⁵⁹ Chang, *Towards an Understanding of Inner Healing*, 17.

God. Christians do not find out what prayer is by any preliminary theoretical work because the Holy Spirit teaches by presenting a prayer. From a practical viewpoint in healing ministry, persons who live and pray in the presence of the Holy Spirit, discover how to do what they are called to do one step at a time.

Medical doctor Veatch believes new medicinal practices must reject the notion of powerful supernatural beings while considering psychological, social and religious components to make up the patient's health. Oddly, his consideration of a religious component actually made him witness the work of a Christian nurse who is operating in the power of the Spirit, filled with compassionate love. He needs to acknowledge that this nurse became a medical doctor later and transformed many doctors, nurses and other coworkers to practice compassionate love to heal the sick in the medical arena. This is the conviction of the Holy Spirit who released healing virtue and transforming power to a Christian nurse and makes Dr. Veatch testify to the good work of God.

Christian healing ministry is compared and analyzed through the views of health science, secular psychiatry, psychology and social and other religious influences while incorporating spiritual warfare to deal with evil spirits. This work needed a process of screening through which biblical, historical and theological foundations of practical healing ministry are aligned with an intimate relationship with God. Voices from both outside and inside the church stand on a common ground of compassion in action as a force to heal or alleviate the pain of the sick. However, Father George Morelli describes compassion as the "Forgotten Virtue." In his article he writes, "Compassion differs from empathy." Empathy means thinking and feeling what others think and feel, initiating "pro-social behaviors such as altruism." Empathy initiates the process of compassion, but

compassion adds a component of love in tangible action. Compassion involves not just feeling for others but also doing for good. It must proceed from “a specifically godly ethos.” From “heart-centered agape love,” compassion will “propel the mind to engage in both empathy and compassion” that will “be enlivened by God’s love.”⁶⁰

God’s purpose of commanding people to “love God and love your neighbor as you love yourself” is to heal every disease physically, emotionally and spiritually. For His purpose of healing, He brings His kingdom power on earth as it is in heaven (Matthew 6:9-13). God helps humankind to be healthy by using many different ways to promote His purpose grounded in the fields of health science and psychology. Psychologists developed a useful technique of “unconditional positive regard,” a principle the church will find is similar to the universal love from Jesus that heals the sick as that is depicted in his parable of the “Good Samaritan.” Agape (αγάπη) love in the Spirit has the power to heal the sick, raise the dead, cleanse the lepers and cast out demons as Rolland Baker practices with his pastors in Mozambique.⁶¹ The spirit of Jesus’ power will conquer the spirits of evil and He knows the best way to promote His values for which Christians stand.

Invoking unconditional love or compassion by using their beliefs in the secular disciplines without the power of the Holy Spirit presents a huge challenge to Christians. The thrust of this theoretical foundation teaches Christians to love God and love one

⁶⁰ Morelli, “Compassion: The Forgotten Virtue,” <http://www.antiochian.org/compassion-forgotten-virtue>.

⁶¹ *Oxford Dictionaries*, s.v. “Agape,” accessed June 25, 2014, http://www.oxforddictionaries.com/us/definition/american_english/agape. Definition of agape: The Greek word of for this sacrificial love is God’s or Christ’s love for humankind especially distinct from erotic love or emotional affection.

another while keeping an intimate relationship with God through listening to and obeying His voice. Furthermore, it is crucial for Christians to worship the Lord Jesus Christ who died on a cross to take their infirmities and diseases away to share his abundant life with believers. Jesus is Savior and his resurrection power in the Holy Spirit is to give Christians eternal life. By example, Jesus modeled compassion—which at its core means to “suffer with” and moves immediately to heal. As disciples of Christ, believers—to one extent or another—are to suffer with others—to embody the love of God, identify with the pain and needs of others, and to sacrifice themselves for the sake of the Kingdom of God—thus cooperating with the release of His glory over all, which includes the weak, the sick, and the destitute. By having this altruism recognizable by compassion, Christians become credible, contagious agents of God’s love. Thus, compassionate love is a central power of healing ministry not the power of healing. The faith journey of contagious agents in hope brings physical, emotional and spiritual salvation to all by the power of the Spirit of the risen Jesus.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This project involved a curriculum that enabled the leaders/healers of H-Rock Church to grow in the understanding and expression of compassionate love in intimacy with God and to become more effective in the healing ministry. The experiment tested the hypothesis that a four-week training event concentrating on Jesus' compassionate love, soaking prayer in worship, and praying for the sick, would significantly deepen participants' love of God, their love of one another, and their ability to pray more effectively for the sick. The result would be a greater percentage of people healed by their love in action.

Before the study began, the researcher attended five different small group meetings four times each, and observed how they conducted healing ministry. All groups generally operated by asking volunteers to pray for the sick without any directions such as using the word of knowledge, laying on of hands or building a faith and compassionate love before praying over the sick. The leaders of the groups invited volunteers who were gifted in healing to pray for the sick. However, for carrying out this project, three to four weeks before the class was to begin, an email/text messages were sent to leaders/healers in the healing ministry, asking if they were interested in learning more about compassionate healing, and inviting them to participate in a four-week training program

designed to teach Jesus' compassionate love, soaking prayer in worship, and healing prayer.

The training curriculum was carried out with multi-ethnic leaders/healers of H-Rock Church. Through email/text messages, the researcher described the importance of this curriculum as a necessary work of researcher's Doctor of Ministry project. Nine people consented to participate in this research project (mixed genders of five women: Black, White and Asian; four men: White and Asian). The researcher had participants' sign the non-disclosure agreement of confidentiality required by United Theological Seminary. The researcher and participants also signed mutual agreements. This agreement of confidentiality applied to all collected data and personal disclosures from oral interviews and written journals. The researcher clarified that attendance at each focus group meeting was necessary in order for the pre-test and post-test to have credibility. To accommodate with participants' daily schedules, the researcher provided an individual meeting with two participants for the last focus group discussion/interview and post-test.

The researcher used her home for the meetings, in which she and her husband had been training a few leaders of H-Rock without limitation of nurturing, with pastoral hearts, and with the protection from the evil one in God's presence. It is located in a residential area consisting of mostly middle-class socio-economic residents. It provided a very informal setting that was conducive to discussion.

The participants were active in church and committed believers in Jesus Christ as the Savior and Lord of their lives. They all especially believed that God was still the author of miracles and some had even witnessed miraculous healings. Most had intimate worship service experiences each Sunday and had active personal prayer lives. Two had

extensive training in healing ministry and most had, at one time or other, prayed for the sick. Some prayed quite regularly and had seen people healed when they prayed. The researcher considered the majority of the participants to be spiritually mature believers.

The Training Event

Nine participants attended the first Sunday focus group discussion/interview. At the end of the fourth-week training event, the Sunday focus group discussion/interview had six participants who had completed the training, while the Tuesday class had an individual meeting for two, and one had dropped out of the course. The researcher explained that participants would start practicing after the first four-hour class/focus group was done. Supportive materials sent through email, text messages and phone talk were used to reinforce learning during their four-week research project in the practice of healing ministry.

During the first class, the researcher explained the basic requirements of the class/focus group and the group watched the film, *Compelled by Love*. The first meeting, which launched this project, took four hours including questions and answers. The researcher explained attendance, reading books to study, and worship practice in soaking prayer were mandatory since the presence and their efforts of learning and practicing were necessary for the research data to be credible and meaningful.

The researcher distributed the curriculum (all necessary copies of text books, interview sheets for recipients, journaling guidance and CDs)¹ to the participants and

¹ 1) Randy Clark, *Prayer for Healing: Five Step Prayer Model* (Mechanicsburg, PA: Global Awakening, 2010). 2) Heidi and Rolland Baker, *Learning To Love* (Minneapolis, MN: Chosen, 2013), 34-37, 73-80, 144-157, 161-171. 3) Heidi and Rolland Baker, *Reckless Devotion* (Bloomington, Minnesota:

explained to them which sections would be covered in class, which sections would not be used due to time limitations and which sections would direct them to study, meditate and practice on a daily basis for the next four weeks. She explained further that the books, film, video and CD were excellent sources for persons interested in praying for the sick as Jesus did. These resources contained all the essentials on how Jesus' compassionate love in action preceded His healing ministry. The participants received copies of books and Music CDs and viewed the film, *Compelled by Love*.

The researcher explained how to write the forms of journals and self-observation, interview for participants and recipients of a healing ministry. She explained how to worship in the soaking prayer to build an intimate relationship with God during the course of the project research. During each focus group/interview, participants were to write their healing testimonies, insights, new gains from learning and practice of intentions, principles and attitudes based on *Learning to Love*, and weekly meditation check. They are also to offer any feedback they might have regarding the training event. During the focus group/interview, they were also encouraged to ask questions, make comments, and share their experiences of healing through the power of Jesus' compassionate love from the previous week.

Chosen) 25, 29, 59, 75, 127, 140, 157, 161, 175, 179, 181, 185, 187, 217, 219, 229, 247, 336, 370. 4) Charlyn Hiebert, *Dissertation Papers* (Dayton, OH: UTS), 5-8. 5) CD: worship song by Julie True. The curriculum used for classes 1, 2, 3 is excerpted or gleaned from the books above. The participants were instructed for four weeks in how to practice meditation, worship and prayer while developing intimacy with God for their own healing ministry. The course materials given to them are briefly discussed in this section, but are described in more detail in Appendix B. The participants received the materials listed above. The participants watched the movie "Compelled by Love (H. and R. Baker's compassionate life)" and a video of Randy Clark's live healing ministry for them to understand and feel the heart-felt healing power, building faith and the efficacy of using five-step prayer for healing.

First Group

First of all, the researcher handed out a pre-test to each participant. The pre-test took about twenty minutes to complete. She explained to the participants that the pre-test would be compared to a similar post-test to produce data for examination as to the effectiveness of the training curriculum. The participants completed the post-test 29 days following the pre-test.

Second, she had participants watch a one-hour-and –twenty-minutes documentary, *Compelled by Love*, which is a film about the life of missionaries produced by *Iris Global* ministry. The film focuses on Roland and Heidi Baker, how in their ministry they pour out their hearts for the poor and the sick in Mozambique. Their life stories demonstrate the *Beatitude* itself naturally and supernaturally. Many miraculous healings and signs and wonders followed *Iris Global* ministry by revealing the fullness of Jesus' lifestyle in compassionate love.

Third, the researcher presented a lesson on ministry team protocol and the biblical, historical, theological foundations of compassion in healing ministry, important for those who have an interest in praying for physically, emotionally and spiritually sick people. The researcher explained the definitions of compassion, soaking prayer in worship and God's character, and a Christian's identity interrelated with attitude. She demonstrated how to pray following the way of Randy Clark's *Five-Step Prayer for Healing*. Healing ministry flows out of intimacy with God and compassion for those who are sick. Compassionate love is the central power of healing manifested in Jesus' healing ministry. The scriptures validate that Jesus is led by compassion before He heals the sick

(Matthew 9:36, 14:14, 15:32, 20:34; Mark 1:41, 5:19, Luke 7:13). Jesus' compassionate love produces the power of healing, as Christians love one another in His presence.

Learning Jesus' Compassion

The purpose of this course is to help leaders/healers free within themselves the kind of healing Jesus demonstrated in His ministry. God became incarnated in Jesus, who is filled with love and humility. Not only does the atonement on the cross provide for salvation, but it also contains a promise for healing. "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed" (Isaiah 53:4-5). His sacrificial love flows as a healing power into the believers' loving hearts. From there it flows out to heal the illness. It is a vested authority that believers can use to heal the sick by following Jesus' command to "love your neighbor as yourself."²

This curriculum invites participants to examine the mistaken ideas of love they may have learned and how to free their spirits in order to embrace the healing compassionate love and attitudes of Jesus. They are to avoid the love of power and control that can corrupt them into seeking their own comfort and glory. The essence of the Gospel and ministry of Jesus are explored to incorporate a consuming hunger for that healing compassionate love and attitude in their own journey to God, thus allowing that love to reach out to heal others who are wounded physically, emotionally, and spiritually.

This curriculum expected that as they grow in Jesus' Spirit, they become co-builders of His kingdom here on earth. Jesus trained his followers to continue the same

² K. Neill Foster and Paul L. King, *Binding and Loosing: Exercising Authority over the Dark Powers* (Camp Hill, PA: Wingspread Publisher, 2009), 107-108, 114-115.

ministry they saw Him practice (Matthew 10:5-10; Luke 10:1-9). Jesus asks people to follow Him in His humble love to receive God's glory and power so that they can transform (heal) the people (Acts 17:6). His followers continue to expand Jesus' kingdom by living the values of humility, passion for Jesus, compassionate love for others, and by bringing His healing power into the earth.³

A training curriculum emphasized that understanding personal intimacy with Jesus is essential to imparting His compassionate love and attitudes with power and authority to His followers. Such intimacy can be acquired through being in the presence of, and studying the compassionate love of Jesus for others. As believers become filled with Jesus' compassionate love and attitudes, they will be able to replicate His healing ministry. Evangelistic healing power was based on Jesus' ministry following His loving attitude in action.⁴

Jesus reveals to a woman at Jacob's well how people should worship. Christians must worship God in the Spirit and in truth because God is Spirit (John 4:24). How can churches become sensitive to the need to spiritual growth and in truth, demonstrating love in action more fully? First, Christians often worship but miss Jesus' presence by intellectualizing Him. Avoiding the awareness of Jesus' presence in the emotions and physical bodies hinders the passage of the divine power, which makes it possible to heal the sick through their faith in Jesus' compassionate love. Second, the new meaning of healing through worship is based on Jesus' sacrificial love demonstrated on the cross for

³ Heidi Baker, *Compelled by Love* (Lake Mary, FL: Charisma House Book Group, 2008), ix-xv.

⁴ Darrell L. Bock, *Luke 1:1-9:50*. Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1994), 646 6-647.

the shame that puts people in bondage to self-consciousness. This shame is the cause of physical, emotional and spiritual illness. William Temple, the great Anglican theologian said, “Worship is the submission of all our nature to God. It is the quickening of conscience by His holiness; the nourishment of mind with His truth; the purifying of imagination by His beauty; the opening of the heart to His compassionate love; the surrender of will to His purpose to make humans whole and to surrender their bodies to His total freedom.”⁵

Being Compassionate in Jesus’ Presence

This first class/focus group focused on the scriptural definition of Jesus’ compassionate love, Jesus’ character and soaking prayer in worship to build intimacy with Him. The verb form in Greek, compassion (Gk, *σπλαγχνίζομαι*: *splagchnizomai*) found in the Gospels of Matthew, Mark and Luke provides the idea of being moved in one’s emotions viscerally to love-in-action (compassionate-love) for those who suffer.⁶ For example, the Samaritan moved by compassion in Luke 10:33 sees, listens to and senses another’s pain, activated immediately to treat the injured person.⁷ God requires compassion as a duty to love one another and forgive each other, just as God in Christ responded to those in pain (Colossians 3: 12-17). Jesus’ compassion coincides with love

⁵ Robert Colman, “Healing Through Worship,” *Essence of Worship*, 1995, accessed June 30, 2014, <http://www.essenceofworship.org/essence/psychology/229-healing-through-worship>.

⁶ Mt. 9:36, Mk. 6:34, Mt. 15:32, Mk. 8:2, Mt. 14:14, Mt. 20:34, Lk. 7:13, Mt. 9:22

⁷ William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testaments Words* (Grand Rapids, MI: Zondervan, 2006), 128.

for broken and helpless people (Psalm 145:8).⁸ Jesus Christ exemplifies loving compassionately by serving others sacrificially.⁹

For half an hour, participants focused on impartation of Jesus' character and on the definition of soaking prayer in worship. Experiencing Jesus' character in His presence transforms one into a lifestyle that is Christ-like. The purpose of practicing soaking prayer in worship is to receive impartation of Jesus' compassion, humility and kindness through which participants can enjoy a victorious life over the powers that come to steal, kill, and destroy (John 10:10).

Worship is praise, honor, and giving thanks to God—a response to God's work of salvation. Worship brings total freedom of the physical, emotional and spiritual life. Healing virtue flows through the worship of each believer who wants to be healed and wants to heal the others because God-Jesus is the center of worship. His presence in worship wants to heal everyone. A person who has surrendered to God while engaging in worship and soaking prayer exchanges the believer's life for Christ's life. In this way, a person gains more sensitivity towards others to reach out to share Jesus Christ's freedom. This is the worship in Spirit and truth that Jesus required of the woman at the well (John 4). Worshipping in Spirit and truth enhances the whole body of the person. Paul affirms this by declaring "May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of Jesus" (1 Thessalonians 5:23).

⁸ Tremper Longman, *The Baker Illustrated Bible Dictionary* (Grand Rapids, MI: BakerBooks, 2012), 339-340.

⁹ Longman, 1078.

Soaking prayer¹⁰ is simply positioning yourself to express your love to Jesus. It is not coming to Jesus with a list of needs. It is the act of entering into the presence of God-Jesus to experience His love and then allowing the love of God through the Holy Spirit to revolutionize your love for Him. From Catch the Fire Ministries, soaking is a dedication: “God-Jesus, this is time just for you.”

Worship and soaking prayer in love for Jesus--Jesus and others are tools to sustain an intimate relationship with Jesus who imparts His character (love, joy, peace, compassion, kindness, humility etc.) and healing power to His followers. Soaking prayer in worship means having a humble attitude of receiving compassion through surrender and humility that can be expressed both in silence and in loud rejoicing. His love restores Christians to be whole as they were created originally to replicate Jesus’ ministry.

Second Group

During the two weeks before the second meeting, the researcher emailed/texted to the participants’ daily devotional materials, prayers and instructions for study of printed materials and answers of their questions to guide them on the right track of this project. All participants after two weeks of practice for the healing ministry confessed that the movie *Compelled by Love* shown during the first class/focus group had increased Jesus’ compassion within their hearts to do something towards the sick. They agreed with Bill Johnson’s statement in the movie that it is not about performance but about His presence. In other words, it is not by the performance of Christian leaders/healers’ prayer and help

¹⁰ Craig Von Buseck, “Soaking Prayer,” accessed December 09, 2014, <http://www.CBN.com>.

but by the power of Jesus' presence manifested as perfect love that people's lives are healed and transformed.

The videotape of Randy Clark's healing service in Brazil was shown in the second meeting. Moving live testimonies increased participants' faith and his *Five-Step Prayer* model exemplified how participants pray over recipients. The researcher realized the video offered necessary examples that enabled participants to see that if they are more adaptive they can have a higher expectation of healing when they approach and pray for the sick. The video reinforced a style of interviewing a stranger, prayer selection and audibly invoking the presence of the Holy Spirit for His guidance of healing.

The researcher explained three reasons why compassionate love of Jesus within them was the primary force of their healing ministry. 1. The golden rule of Christianity is to "love God-Jesus with all your heart, mind, soul and strength." 2. The entire law of the Bible is summed up in a single command, "Love your neighbors as you love yourself." 3. The Apostle Paul declared that the greatest fruit of the Spirit in Christians' lives is love. Everything flows from Jesus' love within Christians. The project leader also explained that Jesus' compassionate healing ministry of every disease had a firm biblical foundation (Genesis 1:1-2, 2:4-7; Mark: 1:40-45; Matthew 4:23-25; Luke 7:11-17). God's compassion is manifested in acting self-sacrificially before bringing the power of healing.

The researcher invited a teacher of healing ministry in the School of Supernatural Ministry (SSM) to impart his gift of compassion and healing to the participants. Participants responded with gratitude for receiving his impartation, for they know that powerful healing rests upon him. He presented his testimony that a woman he met in the

bank instantly felt much better after his compassionate healing prayer was done. He called himself a highly compassionate Christian.

Third Group

The researcher emailed/texted to participants daily devotional materials, prayers and instructions for reading material for the third week of the research project. The words of encouragement were sent to help them be in the presence of the Spirit of Jesus while worshipping in the soaking prayer. She visited eight participants individually and encouraged their own compassionate healing service as they interviewed the wounded before and after praying for healing. The third week meeting was scheduled as a site visitation to stand with each participant. They tried to use the order of the *Five-Step Prayer for Healing* but they had partly memorized it to follow these instructions. However, they memorized it even though it was imperfect and practiced with a structure similar to Randy's to pray for healing. The researcher interviewed them in an informal natural way without any pressure.

Questions and answers between the researcher and participants helped to amend the pattern of interview for recipients during this week. Regarding their interviews for the sick, sometimes the sick spontaneously reported to the participants that they were feeling better or that they sensed the great love of Jesus through participants' healing ministry. The participants found it difficult to have recipients fill out the questionnaires right after their prayers were offered. Thus, the researcher gave the participants three options to resolve this awkward situation:

1. Because people receiving prayer are vulnerable and often are aware of that vulnerability, rather than giving them a form (which can feel impersonal and clinical), perhaps asking them to assist the participant in answering questions will defuse tension, be it from the recipient, yourself or both of you.
2. Have a question and answer (Q & A) conversation (interview) based on the form but without its presence if you discern that would be more effective. Then fill out the form from memory of the Q & A.
3. It would be fine to use a form for the sick to write if you find him/her who can understand your project that supports the researcher and Jesus' ministry.

Morning Star Church

The senior pastor and the evangelist of Morning Star Church in downtown LA invited the researcher and her husband along with Participant 8 to minister to a healing service. This provided an excellent opportunity for the participant who was in the process of learning healing ministry. As a leader, her husband played guitar and the researcher led the singing along with praise songs. Experiencing soaking prayer in worship to be in the presence of the Spirit of Jesus was to receive God's flowing love in and through leaders/healers to be vessels of the power of healing to those church members who were physically, emotionally and spiritually ill. While staying in the presence of the Spirit of Jesus, the sick were healed, renewed in their minds and found their identities in Christ. They were imparted Jesus' character of compassion, humility, gentleness, kindness and faithfulness. Their countenances were transformed to show joy and humility. They felt compassion towards their offenders and were moved to forgive them.

The researcher's husband was filled with Jesus' compassion, and knelt down on the floor in front of the woman senior pastor and other women leaders of MSC and asked them to forgive their husbands' and other men's sins. Women who had not forgiven their

husbands and ex-husbands began to weep bitterly and they forgave their husbands' bad attitudes and infidelity. The occasion to serve at MSC ended up being a gift to the researcher in relation to this participant. As could be surmised, these experiences at MSC generated valuable data, even though only data for the four weeks are part of this study.

Fourth Group

The twenty-ninth day after the first focus group meeting was the last focus group/interviews for participants. First, the researcher handed out a post-test to each participant. The post-test took about 15 minutes to complete. They were to write their insights, new learning, reflections, healing testimonies, and any feedback they might have regarding this project curriculum. The participants were to ask questions, make comments, and share their experiences of God from the past four-week research project. The researcher conducted one on one interviews with participants. She collected participants' recorded data such as post-test, self-observation sheets, journals and interviews for participants and recipients.

The Researcher's Role

Compassionate love as the vehicle of healing has become a lost virtue in some charismatic churches in the 21st century. Thus, as a continuationist, the researcher designed a training event to improve the believers' understanding and expression of Jesus' compassionate love as the central power in the healing ministry. She chose a combination of qualitative and quantitative studies to validate the research findings.

Theoretically she did not have an active role in the quantitative portion of the study because participants acted independently in relation to the data results. However, in

the qualitative study, she needed to present the collected data while resisting biases and subjectivities. Thus, it is necessary to reveal her biases, assumptions, expectations, beliefs and experiences that may have influenced her as she conducted this research. "It is useful for the qualitative researcher to keep a research journal explicating personal reactions and reflections, insights into self and past, in a separate journal, and how bracketing takes place."¹¹ She designed questions for the interviews, self-observations and the pre- and post-tests to reach the participants' deeper levels of understanding of the master concepts and sub-categories.

She is deeply convinced that Jesus' compassion must precede healing. For Jesus' disciples it was part of their normal life to carry out His compassionate healing ministry. Today, anyone who believes in Jesus as Savior and follows His command to love one another can expect the positive result of healing. The healing ministry of bringing God's compassion is like other ministries in that effectiveness comes through practice by listening to and obeying God's voice.

The researcher believes that the emphasis on the miraculous power of Jesus' love as the center of the healing ministry was almost stolen from the church. God's constant desire is to heal the wounded, but the heart of the church is somewhere else. "Love one another as I have loved you" was Jesus' new command just before the Passover Feast (John 13:34). The researcher believes that all Christians who reclaim the stolen virtue of Jesus' love back into their lives can participate in His action to heal the sick, raise the dead, cleanse the lepers and cast out demons (Matthew 10:8). She envisions this revival as a movement that will bring about the greatest harvest of souls, and believes it has

¹¹ Paul Greenbank, "The Role of Values in Educational Research: The Case for Reflexivity," *Journal of British Educational Research* 29, no. 6 (December 2003): 791-801.

already begun today. God pours His love constantly into the spiritual cups of the believers so that His overflowing love will heal all on earth. God's fulfillment of creation is coming to pass. The power of the Holy Spirit is equipping the body of Christ to demonstrate the power of the kingdom of God for the salvation of the world.

The fulfillment of creation that God intends involves making spiritual, emotional and physical bodies whole. Thus, it is crucial that believers embrace the spiritual essence of the healing imparted, "love God and love one another." As the scriptures promised, Jesus continues to reveal Himself through the lives of those who love Him and keep His commandments (John 14:15-19): If you abide in me and my words abide in you, ask for whatever you wish, it will be done for you (John 15:7). Living in the presence of Jesus who imparts love to His followers is the power of salvation on earth.

The researcher explained to the participants that her role started from the emic approach as a full participant in the training event, then took on the objective ethic approach of an observer. Strategies were developed for data collection to provide a basis for generating information from the experiences and the study of the participants, prayer recipients and observations of the researcher.

Methodology

The methodology to be used is action research through which the community seeks to improve its situation by effective and collaborative work of the researchers and participants who are the primary consumers of the findings.¹² This study is for the

¹² Davydd J. Greenwood and Morten Levin, *Introduction to Action Research: Social Research for Social Change* (Thousand Oaks, CA: Sage Publications, 1998), 4.

improvement of compassionate life of Jesus' disciples. As a team event, a group worked together to learn to understand and express Jesus' compassionate love. The purpose of this training event is to implement, discuss and evaluate participants' experiences, and from that process to determine the efficacy of a curriculum of compassionate healing ministry as a way to increase proficiency and growth in participants' understanding and expression of the compassionate love of Jesus.

H-Rock Church in Los Angeles County is the context for this mixed-method study. First, the working hypothesis states: A training curriculum in compassion presented to H-Rock church will increase participants' understanding and expression of compassionate love in relation to the suffering of others. A descriptive results collection and recording methodology follows and includes an explanation of the manner of data analysis and interpretation. Finally, the foundation of the project's credibility is determined.

The problem addressed by the project is that in some charismatic churches, those who pray for healing are allowed to overlook the importance of demonstrating Jesus' compassionate love. This oversight prevents the free flowing of the Holy Spirit who bestows healing. Thus, even as they intend to demonstrate love as a healing force, the methods observed seem to be somewhat mechanical and impersonal. The ministry of healing, particularly in a religious context, must clearly mirror Jesus' ministry of compassion.

The hypothesis to be tested is the following: By means of a four-week training event, participants will experience deeper spiritual development, increased understanding

and expression of Jesus' compassionate love, and improvement of the percentage of people they see who are healed as a result of their compassionate prayers.

Research Design

The research method chosen for this project includes embedded mixed methods “to develop a stronger understanding of the research questions to overcome the limitations of either quantitative or qualitative.”¹³ The researcher collected quantitative (closed-ended questions) and qualitative (open-ended questions) data to implement a mixture of convergent and parallel methods research in order to respond adequately to research questions and to form hypotheses. She integrated the two forms of data by interconnecting the master codes and sub-codes of each method into a story to validate the research findings. This mixed methods approach is an ideal and useful strategy that includes both equal and unequal emphasis for each database and concurrent and sequential timing of the data collection.¹⁴ The researcher explained qualitative results with a quantitative follow-up data analysis and collection while incorporating each participant's detailed views and scores of expressions and understanding of compassionate love. She triangulated and analyzed the collected qualitative and quantitative data and compared results to check if the findings confirm each other.

¹³ Creswell, 215.

¹⁴ Creswell, 217

Data Collection Strategies

To capture the broad scope of and the profound insights from this project, the researcher selected mixed-method strategies that would show more dimensions of the complexity of human phenomena. She provided a safe environment that allowed participants to share the meaning of their experiences in the focus group as they wrote journals and meditation reports to enhance their understanding of the training event and practice. The researcher used the combination of qualitative and quantitative strategies for triangulation of data analysis to ensure convergent validity and reliability, clearer elaboration and analysis of the results of data collection. She then compared the pre-test and post-test data, and analyzed the participant journals/self-observation form, focus-group discussions and interviews for participants and prayer recipients; this allowed the researcher to build valuable credibility (before, during, or after).¹⁵ The researcher used scores from the collected data of the quantitative method, combining that with the information gathered through interviews of participants/recipients, self-observation form and meditation reports. These results suggested analytic paths and bridged each other to make a case typical of the project.

To fully elaborate the results, the researcher's qualitative method was designed with open-ended questions while the quantitative method included closed-ended simple questions. This combination of questions allowed the participants to respond both with direct answers and with lengthy personal reflections and reactions. In this way, the researcher was able to obtain fuller information about why they did as they did. The two methods provided the researcher with helpful information redundancy. Through this

¹⁵ Creswell, 221.

procedure, she could validate and measure the strength of a target phenomenon from the records of the focus group discussions, the interviews of participants/recipients, and their self-observations and journals. The combined methods appeared in the questions that were presented to the participants were mixed on each and all forms.

The pre- and post-test contained the same nineteen questions and were scored to compare findings of agreement and disagreement. The researcher provided self-observation and interview questions for participants and recipients to guide their journal entries as a way to ensure data that could be validated. The recipients participated in this research project by contributing their insights and the expectation and degree of healing that they received. This method judged participants' reports to produce more objective data. The participants finished the pre-test in the first class and the post-test was done on the first day of the fifth week. Each participant's scores of the pre- and post-test were compared to the normative score and the scores of other participants.

The researcher laid the results of the qualitative open-ended questions on the analytic ground and measured personal effect alongside an objective measure of their growth in practical knowledge, experiences, attitudes, understanding of God's characteristics, intimacy with God in worship, and efficacy of healing. The researcher also provided a few questions to clarify the positive results: did participant's spirituality grow, did participant's compassionate prayer manifest God's healing power over recipients and did expectation of participants/recipients promote healing.

The researcher instructed the participants in the first class about journaling their reflections, insights and thoughts after the pre-test was done. In addition, they were instructed to engage in weekly writings on self-observation, interviews for

participants/recipients and meditation reports throughout the research project to measure their spiritual growth, and comment on efficacy of healing ministries through testimonies, the degrees of impartation of God's character during worship in soaking prayer and expressions of attitudes through the power of their compassionate love. The researcher instructed the participants to submit all questionnaires along with journals on the first day of the fifth week after the research project was done. She explained the importance of their job to follow up on what they learned about healing practices and to answer the questions and to write in their journals in a timely manner as healers in the Spirit of Jesus.

The focus group met on a weekly basis while participants' training and practice of their healing ministry were in process. Videotapes built participants' stronger faith and expectation of healing in response to prayers over the sick during these sessions in which participants engaged in free discussion of practical testimonies of healing and the improvement of their practice and training.

For instance, the instruments of mixed methods analyzed the qualitative journals and meditation reports concurrently with quantitative statistical scores of interviews and self-observations. This allowed the researcher to integrate the participants' intensity of spiritual growth, and their understanding and expression of attitudes associated with Jesus' compassion. This project yielded positive results that encouraged both the researcher and participants who were beneficiaries of this process, to develop a future healing training event while continuing to use this practical knowledge at H-Rock and other charismatic multi-ethnic churches in Los Angeles County.

Data Analysis

This project linked qualitative and quantitative data sets at the interpretative level by combining the results. However, analytically each set of data remained separate from all others. The researcher converted some collected qualitative data into quantitative data (question 6 of Interview for recipients, question 1, 2, 3 of interview for participants and question 1 of weekly meditation reports).¹⁶ She used quantitative data to confirm comprehensive qualitative data. To converge the two databases (qualitative and quantitative data), the researcher analyzed them separately and worked through side-by-side comparison, then confirmed/disproved the accuracy of the statistical results.¹⁷ The researcher gathered the same color highlights together in order to distinguish master concepts and categories while resisting mix and match syndrome and misguided assumptions.¹⁸ She noted her understanding of the material that shows differences and similarities on the data sets from the responses of participants and recipients. She identified and organized codes of master concepts and sub-categories to merge findings and to present them jointly on the same subject.¹⁹

The researcher converged some differences within the quantitative data by adding information written in participants' qualitative testimonies and journals.

¹⁶ Creswell, 223.

¹⁷ Creswell, 222.

¹⁸ Madeleine Leininger, *Evaluation Criteria and Critique in Qualitative Research Studies* (Thousand Oaks, CA: Sage, 1994), 103.

¹⁹ Jackie Baston, "Data Planning and Analysis" (lecture, UTS Intensive, Dayton, OH, January 28, 2014).

Then the researcher provided diagnostic and evaluative questions that needed to be addressed:²⁰ did participants' spirituality grow (diagnostic question), was there growth in the participants' intimacy with God (diagnostic question), did expectation of participants/recipients promote healing (evaluative question) and did the training curriculum in compassion increase participants' understanding and expression of compassionate attitudes towards the suffering of others and healing of those for whom they prayed (diagnostic and evaluative combined questions).

Finally, the researcher integrated this mixed use of qualitative and quantitative methods with the analytic approach. She combined stories and scores collected from the whole body of data from which master concepts and sub-categories emerged. Master concepts and sub-categories were developed through redundancy and clustered differences of the whole data results.²¹ To develop an analytic process for targeting objectives, the researcher made a pre-test and post-test comparison, gathered scores and interpretation of qualitative journals, interviews for participants and recipients, self-observations, and the discussions of focus groups. A proper limited time-scale (four-week training event) of the project yielded more accurate documentation of data sources from collected participants' newly generated individual interviews, group discussions, journals and observational work. Thus, these strategies shaped the objectives of this research with distinctive information and supportive numbers carried out in the compassionate healing ministry.

²⁰ Matthew B. Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Handbook*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 1994), 309.

²¹ Matthew B. Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Handbook*, 2nd ed., 56.

Master codes and sub-codes identified as the fundamental roles helped the researcher while “seeking explanation, developing strategies, categorizing different types of attitudes, defining concepts, finding associations between experiences and attitudes and mapping the dynamics of phenomena” of the analytical work.²² For this analytical work, the researcher became immersed in the data, reviewed all material, offered the participants a generous timetable and recruited a diversity of participants for the research. The researcher also modified the agenda as seemed appropriate during the training event.

The Codes

The researcher designed her survey, journals, self-observation form, interviews and focus group to target coding. She broke down the data into four distinctive concepts and four categories. She used four master codes and four sub-codes that were emerged from the data collection. However, two master codes and one sub-code were adopted from Tom Litterer’s book, *Praying for the Sick: A Training Program for Members of Living Waters Fellowship*.²³ His two master codes were practical knowledge and testimony and one sub-code, intimacy, which fit well with this project. Researcher’s two other master codes were Jesus’ character and personal effect, while the three other sub-codes used were compassion, humility and kindness. Practical knowledge guides participants as they learn, understand, do and experience. Practical knowledge is involved in the process of analyzing the statistics produced by the pre-test and post-test

²² Matthew B. Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Handbook*, 2nd ed., 309.

²³ Tom A. Litterer, *Praying for the Sick: A Training Program for Member of Living Waters Fellowship*, D.Min Final Project (Dayton, OH: United Theological Seminary, 2013), 131.

comparison, by the weekly meditation check, in participants' journaling, from the interviews for participants and recipients concerning their improvement during the training event and when they worshipped in soaking prayer, and from their attitudes obtained through the curriculum study or personal reflection. Practical knowledge includes theoretical head knowledge that gives faith to the heart, as well as spiritually beneficial heart knowledge and experiential knowledge as the fruit of one's spiritual life.²⁴

Personal effect is described as a marked influence through intimacy with God that is recognized in one's growth in spiritually beneficial heart knowledge. The expressions of compassion, humility and kindness that are revealed through a person's attitude are considered under the heading of personal effect in this study.

The code of Jesus' character expressed in participants' journals and weekly meditation reports delineates the depth of their understanding and their experience of the nature of God-Jesus who is a Healer. Participants' insightful healing ministry moved by Jesus' character of compassionate love in their own fields displays where they are in the process of reaching a Christ-like life style. Jesus' compassion flowing from His character to the participants is the central source of the healing power for the wounded.

The participants' testimonies contained their experience of the process of practical knowledge: head to heart and heart to experiential knowledge while worshipping God-Jesus in the soaking prayer every day. These are manifestations of God-Jesus as He is imparting His loving character and healing power to the participants. The healing process that occurs through compassionate prayer includes situations of complete healing, some

²⁴ Tom A. Litteer, *Praying for the Sick: A Training Program for Member of Living Waters Fellowship, D.Min Final Project*, 131.

degrees of healing and no evident results. Participants' testimonies presented in this data collection show many different perspectives of compassionate healing ministry.

The intimacy, compassion, humility and kindness were the four sub-codes. Intimacy with God-Jesus is to listen to and obey His voice through which faith in Jesus begins (John 5:19, 8:28, 12:49). From this foundation, Jesus imparts His nature to His disciples. Jesus' compassionate ministry orchestrates the efforts of believers who are vessels of His power in the presence of the Spirit. His salvific healing power runs through love of believers.

A compassionate heart manifests Jesus' nature, which is love. "Compassion" goes beyond sympathetic feeling to an acknowledgement of suffering and becomes an empathetic understanding of suffering. Sympathy and empathy are crucial components of the movement of compassion through spiritually beneficial heart knowledge to do something to alleviate the pain of others.

"Humility" confirms that the Spirit of Jesus in mighty power is in control even to the point of His death on a cross for His lovers. Jesus disregarded his existing divine power, refusing to use it for personal interests. Jesus' deepest display of humility was manifested on the cross in His human form. God-Jesus disregarded the glory of heaven by laying down His life for human salvation (Phil 2:6–11).

Kindness and love belong together because without kindness, love cannot be in action. As an important element of the healing ministry, kindness builds personal human relationships. Sjogren's primary approach to practical ministry is to breathe out Jesus' love to others by offering simple kindness. This tangible action, which goes beyond talking about love, evidently leads many unbelievers to Jesus.

Although the researcher attempted to clarify the meaning of these master codes and sub-codes, it was impossible to separate them completely from one another due to their interconnected relationships. However, the researcher used color highlights to distinguish master codes and sub-codes from each data source and collected them for transfer into each concept and category. Data sources were from the pre- and post-test comparison, participants' journals and meditation reports, self-observation, interviews for participants and recipients and focus group discussions.

The Results

Practical Knowledge

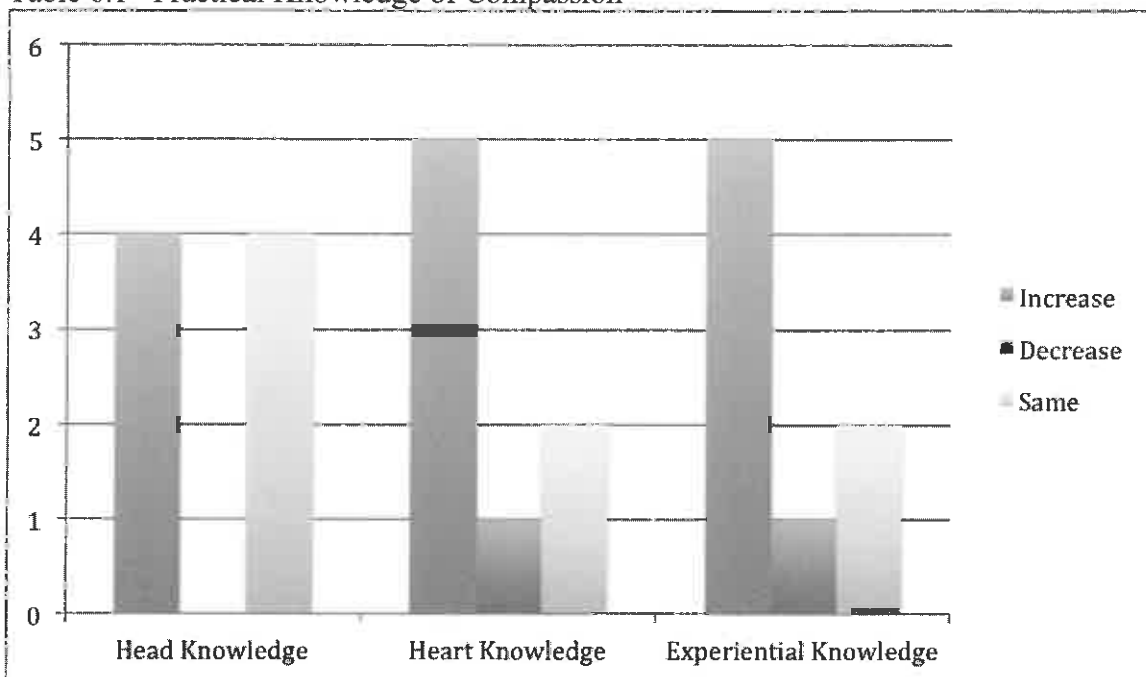
The first result evaluated is practical knowledge and attitudes affecting healing. The statistics sources are questions 1, 3, 7 (head knowledge), 9, 10, 13, 16, 17 (heart knowledge), 15 (experiential knowledge), questions 2, 6 (humility), 5, 8, 12 (kindness), 4, 11, 14 (compassion), and 18, 19 (healing) from the pre-and post-test, the journals, and the focus group discussion/interviews for participants and recipients. The researcher documented and summarized the participants' comments. Participants are referred to as P1, P2, and so forth.

The Pre-test/Post-test

Questions 1, 3, 7 dealt with theoretical head knowledge. Question 9, 10, 16, 17 dealt with spiritually beneficial heart knowledge. Regarding practical knowledge, four participants increased as four remained with the same highest score in head knowledge.

Five participants increased in heart knowledge and one decreased due to emotional instability. Question 13, 15 regarding the definition of Jesus' compassion (experiential knowledge), five increased, one decreased due to emotional instability and two saw no change, yet they were on point range between 4 on a scale of 1-5. The highest point 5 represents "100%." This question asks, whether one's heart viscerally moved in one's emotional response to those who suffer and do something to alleviate suffering. Five saw it is the level of Jesus' compassion to feel and respond to the sick. All participants entered the training event with some knowledge in this area.

Table 6.1 Practical Knowledge of Compassion



Theoretical head knowledge: questions 1,3, 7, Spiritually beneficial heart knowledge: questions 9, 10, 16, 17 and fruitful experiential knowledge: questions 13, 15.

Vertical numeration represents the number of participants. The horizontal axis represents classification of Practical knowledge. Colored bars show the comparison of pre-and post-test.

1. The color red indicates a decrease; green indicates no change and blue indicates an increase.

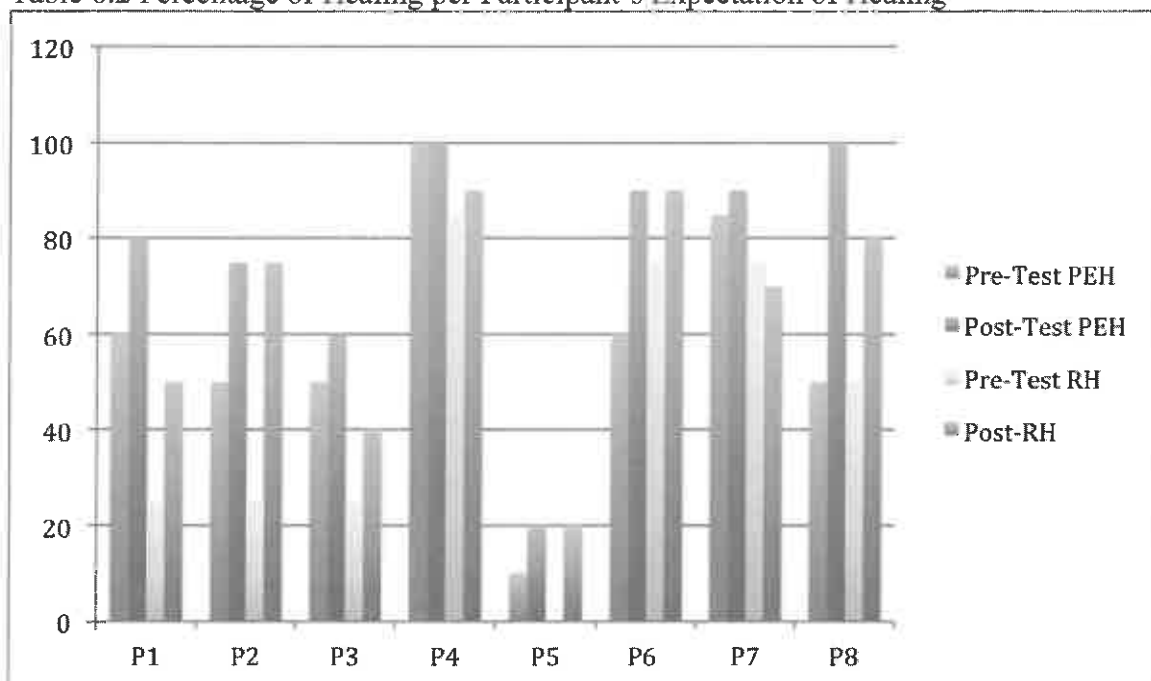
2. Four participants showed an increase in head knowledge while four others stayed with the highest point. Half of participants had full head knowledge of compassion (validating that half of participants possessed a high level of head knowledge of compassion).

3. P1 & P4 were consistent with the highest point on heart and experiential knowledge as professional healers for pre- and post-test (representing 2 green bars for heart and experiential knowledge).
4. P7 showed decrease in heart and experiential knowledge due to emotional instability (decreased from 100% to 80%).

Question 3 focused on the biblical understanding of Jesus' compassion as head knowledge where the Bible speaks of compassion to heal the sick. Four improved from agree to strongly agree and four saw no changes, yet their pre-test showed 100% understanding of head knowledge about Jesus' compassion. The first three questions of self-observation focused on experiential knowledge that was intended for doing ministry through compassionate love as a source of healing. Five improved, while two saw no changes and one decreased, yet all engaged the sick to offer a prayer and had a good practice of mentioning Jesus' compassion as a source of healing. Self-observation regarding fruitful experiential knowledge of compassion and response in action to the sick validated the result of their pre-and post-test comparison.

Questions 18, the range of participants' healing expectancy increased from 10 % to 90% and a Question 19, the range of healing percentage of recipients increased from 0% to 90%. The participants' expectation of healing over recipients contributed to the higher level of healing.

Table 6.2 Percentage of Healing per Participant's Expectation of Healing



Questions 18 and 19

P: Participant PEH: Participant's Expectation of Healing RH: Positive Result of Healing
Vertical numeration represents the percentage. Horizontal axis represents participants (1 to 8). Colored bars show the results of pre-and post test on questions 18 and 19 of pre-and post-test.

Question 18

Increased: P1, P2, P3, P5, P6, P7 and P8.

Same: P4 kept 100%.

Question 19

Increased: P1, P2, P3, P4, P5, P6 and P8

Decreased: P7 was inconsistent in his/her written journal, interview and self-observation due to emotional instability.

Question 6 focused on humility for maintaining natural and non-authoritative imitation of Jesus' approach to the wounded when the participants counsel. Five improved, three saw no changes, yet one provided response in the pre-test that indicated he/she had an excellent attitude (100%) of humility whereas two had a good (75%) attitude (See Table 3).

Journal

Eight participants submitted journals to the researcher, including the answers to the journaling questions when the four-week research project was finished. The participants noted their testimonies of healing ministry and new gaining through intimacy with God and insightful reflections of their new study and practice.

P1 recorded the presence of the Spirit of Jesus became palpable when taking enough time to worship in the soaking prayer. The sense of being in a hurry melted into a timeless bliss. Gratitude to serve the sick people's specific needs with love was present for each sick person. It was easy to believe that God uses laid down lovers to minister in His name as understanding of Jesus' love significantly deepened as a result of the training session. Believing compassionate love reveals itself in practical action that alleviates suffering. New learning was that love gives a person quality of life and salvation. Experiencing compassionate love became a profound power for healing and salvation.

P2 spent 15-20 minutes per day for worship and soaking prayer and mentioned, "During worship in the soaking prayer, I felt more awareness of the spiritual realm and Jesus' presence around me. He inspired me. Training curriculum moderately deepened my understanding of compassion and I gained head knowledge that I am a conduit of Jesus' love, realized that what is within me is not the power to heal the sick but God's love does heal through me. My thoughts of the relationship between compassion and healing are that Jesus' compassionate love flows through my prayer to heal the sick and I am His instrument. Jesus' love motivates me to step out with a heart of compassion to release healing in Jesus' name."

Both P5 and P2 wrote on the value of intimacy with God-Jesus during soaking prayer. They were inspired in the spiritual realm and felt a deeper level of the love and peace of God by letting go of their busy minds. According to participant 8, “worship and soaking prayer foster intimacy with God-Jesus which becomes the power of healing.”

P7 invested 80-95 minutes worship in the soaking prayer on a daily basis and described the experience this way, “I experienced that I was enveloped in God’s love and was convinced to change my daily schedule to build a deeper relationship with Him. My intention is to listen to the voice of Jesus clearly and to obey. I learned that the attitude of compassion in humility towards the wounded is most important.” Interestingly, P 7 comments further,

Beyond healing testimonies written in this book *Learning to Love*, the elements (Jesus’ attitude) make up the true kingdom lifestyle of significance are ours; I love these wounded and God transforms despair and resignation of the suffering ones. Love is supreme, transforming power of the society as a true salvation.

P7 realizes that “Jesus activates His characteristics within us to transform others. His love and humility expressed through believers as His grace in kindness. Nothing that we can boast about what we are doing for healing” (Ephesians 2:7-9).

Four participants, P1, P2, P5, and P7 wrote the value of intimate relationship with God. The healing power flows from intimacy with God-Jesus. Worship in the soaking prayer fosters intimacy. P3 agrees, “I felt the power of the Holy Spirit motivating me to do acts of good. His presence is overflowing with warm heat in me. Compassionate love in healing is a powerful character of Jesus to transform the wounded society through us.”

Intimacy, a sub-code, connects the hearts of the followers of Jesus to the heart of Jesus. Jesus is relational within the Trinity. He desires to give goodness to a relationship built with those who love God-Jesus and those who are called for His purpose (Romans

8:28). His relationship with believers assures the flow of compassionate love, life and power of healing in and through them (John 15:5-7).

Focus Group Discussion/Interview

In the focus group discussion/interview, participants were encouraged to share what they valued most about the training event, healing testimonies and anything else they wanted to share. P3 shared that a discipleship includes humility in love through built intimacy with the Spirit of Jesus. “Jesus who obeyed God on a cross has a power to transform and heal the sick. God-Jesus in human form with compassionate heart looks powerless but He has the true power to conquer the power of evil. This is the true power of love to save all who have faith in Jesus.” P5 agrees, “Jesus’ love in humility imparted to us is our spiritual power over evil’s work to steal, kill and destroy (John 10:0). His perfect love casts out fear (1 John 4:8).” Powerful humility comes when Jesus emptied Himself on the cross. Christology based on this view denies either the fullness or the extent of His divine nature as a result of being in a human form. He made Himself nothing not by subtracting but by taking on the very human form.²⁵

God created each human as a masterpiece and loves each one. His love climaxed on a cross in Christ. Who really are Christians? Christians are not just forgiven sinners by the work of Jesus on a cross. They are children of God understanding the truth and enjoying the life of freedom. They are loved by Jesus as who they are by His grace. Christian’s life operates Jesus’ character such as humility, gentleness, and loving tolerance of others (Ephesians 4:15). Kindness, humility and compassionate love in

²⁵ G. Walter Hansen, *The Letter to the Philippians*, The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 146-149.

action to others are critical elements of Christian identity (Ephesians 4:32). They can mature in spirituality (Ephesians 4:15) through the power of divine character. Christians can have a new attitude and new lifestyle (4:21-32).

P3 and P8 remarked, “Our expression of compassionate love and kindness grows and picks up caring and loving languages to comfort and pray for the wounded. We felt they are strongly loved by God-Jesus as who they are.” An unassuming attitude of humility grew among five participants. Soaking prayer and worship led participants to rest in peace and the life of freedom. P2’s heart filled with Jesus’ compassionate love while it rested in peace that was powerful in doing the ministry of healing. All eight participants gained spiritual growth in Christ while soaking in worship God-Jesus. God-Jesus was the center of their worship and touched their lives to gain deeper and better understanding and expression of His compassionate love, humility and kindness.

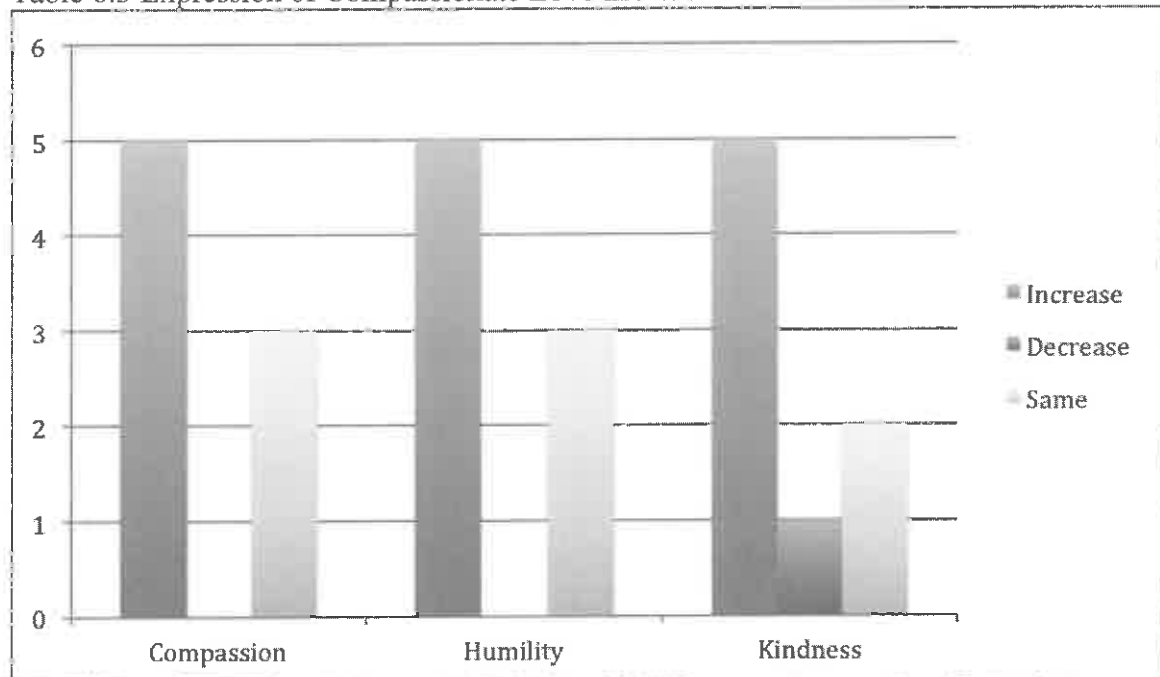
Personal Effect

Pre-test/Post-test

The second result had a personal effect. A personal effect means in this project that there had been personal changes or growth while experiencing the life of Jesus. The intimacy with Jesus empowers believers with compassion, humility and kindness (Colossians 3:12). Questions 2, 6 (humility), 5, 8, 12, 17 (kindness), 4, 11, 14 (compassion) dealt with one’s attitude towards the sick. Over all, five participants have shown an increase. These participants showed an increase specifically in regard to questions 6 (humility), 8 (kindness) and 14 (compassion). They connected to the sick

with a naturally non-authoritative attitude to listen to the sick and lay hands on the proper place while praying with compassionate love. Three other participants had no changes for compassion and humility. However, the humility level of these three participants stayed at 4 on a scale of 1-5. It seemed years of their service for others as professional leaders/healers have been shaping humility and compassion to be stabilized. One decreased in kindness due to emotional instability. All participants consisted of a leaders/healers of the groups.

Table 6.3 Expression of Compassionate Love in Attitude



Question #6, 8, and 14

P: Participant

Vertical numeration represents the number of participants. Horizontal axis represents main characteristic attitudes. Colored bars are the result of pre-test and post-test data. Five participants increased their compassion, humility and kindness while three remained with the same high profile besides P7 who decreased in kindness due to emotional instability. Five participants described their intimacy with God was increased during training event and three remained with the high profile including p7.

Journals/Journaling Questions

Questions 1A, 1B, 2, 3, 4 and 5 were expected to produce the most comments because the topic had a personal effect on the participants. The topics of soaking prayer in worship and devotional life of the curriculum produced considerable data having to do with the presence of God. Two participants admitted that they spent only 8-20 minutes per day to worship while one spent 30 minutes and six others had 30-107 minutes. These responses validated five participants consistently showing increased understanding and expression of imparted Jesus' compassion through their personal healing ministry. However, all wrote that they experienced intimate encounter with God-Jesus. Six participants who had longer worship time than 20 minutes wrote in-depth and inspirational experiences with God. This was expected.

The participants had the training course with the level of advanced spiritual maturity. Most of them were volunteers to work as leaders/healers, and have a great interest in developing intimacy with Jesus and following His ways in their lives. The participants' comments were grounded on many similarities. The material described below represents the over-all views of the participants.

P7 described "a heart expressed in attitude towards the suffering ones being changed radically during the second week of the training event. Helping the suffering ones was prioritized as the most important part of life." Soaking prayer in worship was about opening one's heart to receive more of Jesus' character of love, kindness and humility in action for the suffering ones. It was the time of receiving more of Him to be matured in spirituality. The sub-codes of intimacy, humility, kindness and compassion are apparent and are sources of deeper spiritual growth. These cause authentic worship

with God and relations with neighbors. Jesus reveals and imparts His character in this intimate setting.

P1 spoke of soaking prayer in worship as being slow to receive timeless blessings. The pulse of God was closely felt and the heart was becoming equipped to take opportunities to alleviate suffering. As in attitudes of humility, compassion and gratitude, it became possible to step out in faith to help the sick, which meant it was a total blessing from God. Soaking prayer in worship is the dedication of oneself to God and just loving the Lord and others. In this spiritual realm, the presence of Jesus deepened spiritual growth and imparted His character. The participant stated, “Jesus uses laid down lovers to replicate His healing ministry for all who come to Him.”

According to participants P2, P3 and P5, their soaking prayer in worship life was developing more spiritual sensitivity to awareness of the presence of the Spirit. It gave each a more focused mind and a heart that desired to be more compassionate for healing to expand God’s kingdom. Increased compassionate love and humility appeared in their lives as fruitful experiential knowledge while praying for healing. It is God’s healing ministry through the gift of Jesus’ character being revealed in their lives. They realized that compassionate love is the basis for releasing an actual power of healing.

Participants P1, P2, P3, P4, P7 and P8 demonstrated a foundation of experiential knowledge. These participants increased in faith being agents of Jesus’ healing power as carriers of compassionate love. P3 noted, “I get strengthened in faith to listen to and obey His voice. I offer loving care to the sick with prayer even if I am in a difficult situation.” P3 adds, “I feel great when my divine love being in action through me by sharing something with one who is in need. Jesus works through His disciple who listens to and

obeys His voice. He expands and deepens my spirituality when I am with Him and do what He wants me to do.”

A compassionate heart and intimacy with Jesus in virtues such as compassion, humility and kindness etc. -- as the participants expressed them in the positive comments above -- are essential to growing in spiritual maturity. As supernatural power flows through one's ministry for Jesus, one is tempted to take pride in one's work; to claim the credit. However, the Spirit of Jesus' healing power in and through believers' ministry is to glorify Him. Healing ministry is to display the supernatural power of Jesus' compassionate love. The believers' work is Jesus' invitation to participate in His ministry on earth.

Focus group Discussion/Interviews

The researcher recorded the relevant comments of personal effect. During the second focus group interview, P7 mentioned, “I try hard to keep respect for others with great expectancy of their transformation especially when they use destructive language. I did not have compassion when I had a tenant who broke her promises often.” However, her heart is getting changed to put herself in that person's shoes. These similarities found in the comments of Participants P3, and P8 who also improved at the end of research project.

Participants P1, P2, P3, P4, P7, and P8 developed deeper attitudes of in regard to Jesus' love-in-action, such as kindness, acceptance, mutual respect and unconditional positive regard and humility in their daily lives. P3 mentions, “I am now very polite and sensitive towards the suffering ones and I pray earnestly for healing with sincerity and

compassion. I try to choose the language from my heart.” P2 adds, “I keep respect for others with hopeful words of expectancy for prayers even when they show negative behaviors. I trust Jesus’ compassion heals the sick through us.”

Jesus’ Character

Several references to the character of Jesus were revealed throughout the data, while many other ways were limited due to focusing on researcher’s thesis. Jesus imparts His characteristic compassion to the believers for His purpose of salvation. The healing ministry seeks to restore wholeness to the lives of Father’s sons and daughters. Salvation includes physical, emotional and spiritual health. Jesus came to give His followers abundant life on earth as it is in heaven.

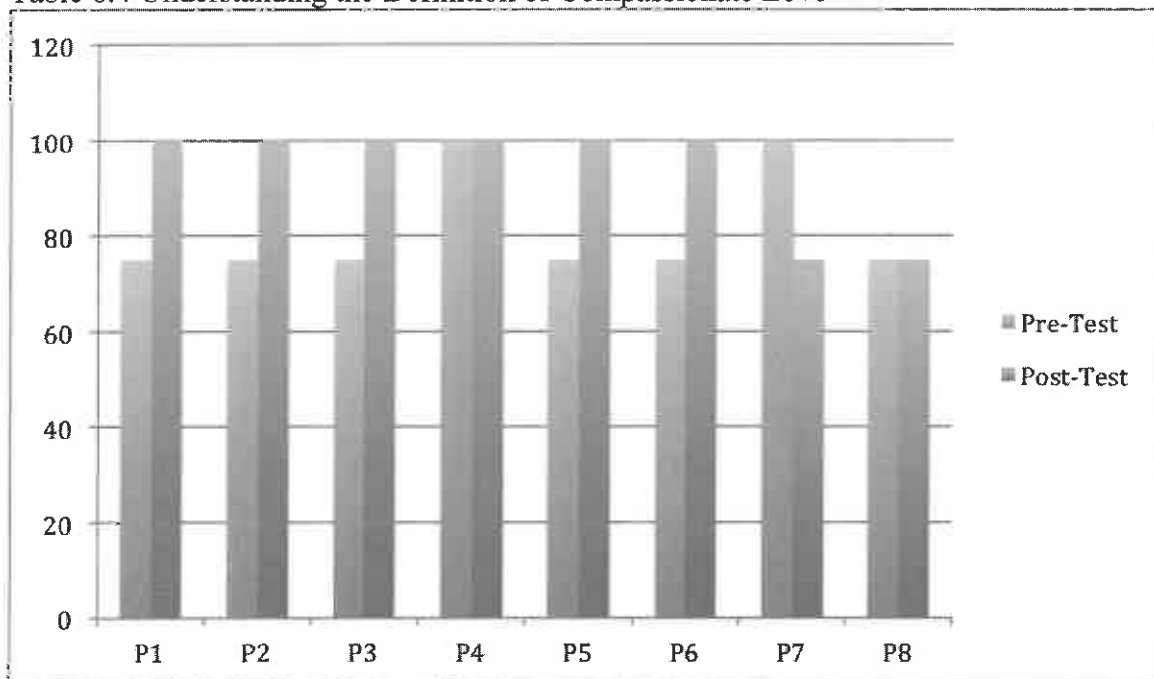
Pre-test/Post-test

Question 7 brought data referring to the most important characteristic of Jesus, which is compassion. Compassion has a profound character on salvation for recipients in healing prayer. Besides P5 and P6, others increased to the highest point of understanding how Jesus’ compassionate love in action displayed itself. This question was intended to analyze participants’ heart knowledge of Jesus’ characteristic of compassionate love when it is promoted to experiential knowledge.

However, the purpose of question 15 was to analyze Jesus’ radical and compassionate movement towards instant action to intervene in emotional, physical and spiritual illness. Participants P1, P2, P3, P5, and P6 increased to the highest point whereas no changes occurred for P4 who marked 100% on pre-and post-test. The P8

marked 75 % for both pre-and post-test. One participant decreased from 100% to 75% due to emotional instability yet, written insight and thoughts expressed in his/her journal and self-observation shown strong growth in compassionate love.

Table 6.4 Understanding the Definition of Compassionate Love



Question #15 from pre- and post-test

P: Participant

Vertical numeration represents the percentage of increase. Horizontal axis represents each participant. Colored bars show the results of pre- and post-test

P1 = Increased from 50% to 100%

P2 = Increased from 75% to 100%

P3 = Increased from 75% to 100%

P4 = Same as pre-test (consistent with 100 percentage)

P5 = Increased from 75% to 100%

P6 = Increased from 75% to 100%

P7 = Decreased from 100% to 75% due to emotional instability

P8 = Same as pre-test (consistent with 75%)

Journals (Journaling Questions)

P3 noted, "I know that Jesus' compassion breaks the Jewish purity law of touch and commands the leper to be healed. I realize that my head or heart knowledge would

not heal the sick until I act in love.” P4 commented, “I spend time with Jesus fervently while driving and receive compassionate love. I cry when I meet the sick and ask the sick if I can pray for them. After I pray over him/her with the simple words, many people joyfully tell me that they are healed.” This participant obeys the voice of God-Jesus while trusting that it is the compassion of Jesus that is healing the sick. Total trust is conveyed in words and behavior. Living in worship is the center of the presence of Jesus’ love in which one adores Him without request in one’s prayer.²⁶ Jesus’ compassionate love flows in and through a believer who carries His presence to heal the suffering ones. The healer makes present Jesus’ compassion for healing.

His compassionate love in humility expressed in Jesus gives human wholeness. P8 mentions, “I accept others as who they are while putting myself in their shoes and emptying myself of prejudice and assumptions. But I know that I cannot do as Jesus does.” Participant 3 adds, “In the beginning of this project research, I ran out my welcome when I needed to accept a mentally challenged individual as who that person is. And I got better after I had a good rest in Jesus’ peace. After the project research was done, I noticed that Jesus has been strengthening me to accept this person as who he was.”

As leaders/healers of the church, all participants carry Jesus’ compassion that enables them to offer an unassuming attitude of humility before the people who need healing. Participant 8 admitted, “Sometimes, fear has scared me through my past life;

²⁶ Craig Von Buseck, “Soaking Prayer,” accessed December 09, 2014, <http://www.CBN.com>. “Soaking prayer is simply positioning yourself to express your love to God. It is not coming to God with a list of needs. It is the act of entering into the presence of God to experience His love and then allowing the love of God through the Holy Spirit to revolutionize your love for Him. From Catch the Fire Ministries; Soaking is a dedication: “God, this is time just for you.”

therefore I defend myself against others rather than staying in the presence of the Spirit to love them. But when I totally surrender to Jesus then I become a faithful person to Jesus. One gains the power to live in the presence of the Spirit of Jesus then, His love casts out fear, confusion, unbelief and doubt.”

Testimonies

Testimonies focused on the compassionate love of participants who are in action to alleviate the pain of the suffering ones. The participants’ experiences are also valuable to give credit and validity to the project while testing this curriculum. In three cases, participants witnessed the life-changing experiences of Jesus’ compassionate power of healing. The participants’ loving care and earnest prayer delivered recipients from their own oppressive emotional, physical and spiritual sicknesses to enjoy abundant lives.

Participants shared their testimonies, which are subjective and cannot all be demonstrated with evidence due to their nature, yet the researcher witnessed two cases in healing ministry while attending participant’s site during the research project event.

Pre-test/Post-test

Three participants shared testimonies on both the pre-test and post-test whereas eight had on the post-test. Increased compassionate love shown in most participants was learning from the curriculum (biblical interpretation, books of “*Learning to Love*” and “*Reckless Devotion*,” a movie “*Compelled by Love*” and practicing of being in the presence of God in worship and in Jesus lifestyle.

On the pre-test, P5 shared a testimony of personal healing, “My anger and depression issues were cured during pastors’ compassionate prayer for healing. God’s supernatural power in and through the pastors’ compassionate love cast the spirits of anger and depression out.” Pastors’ power of transforming and healing was imparted from Jesus that healed an oppressed Christian. Pastors’ love in action empowered by the power of the Spirit alleviated the pain of the sufferer that displayed Jesus’ healing ministry written in the gospel.”

P8 added, “My son was a drug and alcohol addict but Jesus healed him after my group leaders’ visitation to pray for his healing. I felt their love surrounded my son when they prayed over him.” P4 added, “I prayed for healing full of compassion and most of the sick who were prayed over were healed. In one instance, a young guy received my healing prayer on the phone and his back pain disappeared while he was feeling warm heat in his back.”

These testimonies prove that Jesus is the same as yesterday, today and forever in His disciples’ healing ministry. He heals the sick today through His compassionate disciples. This research testifies to the evidence of Jesus’ replicated and miraculous ministry of healing. His compassionate healing ministry is a reality that breaks through the spirits of unbelief, doubt, fear and confusion through His followers.

On the post-test Participant 1 commented, “This patient came to the hospital due to massive bleeding from the artery of his left leg. He had an emergency operation and was admitted to the intensive care unit. I visited him on a regular basis to share Jesus’ power of love on the cross and prayed for his fast recovery. He recuperated from a critical condition to being discharged within few days after surgery. It was a miraculous

recovery.” The researcher actually witnessed this testimony at this patient’s bedside while interviewing him in a natural manner without pressure. The patient expressed how greatly he felt Jesus’ love through the words and prayers offered by Participant 1. He confessed his solid faith in Christ and was rededicated to do justice, love kindness and walk humbly with God.

P4 noted on the post-test, remarks, “For one of the homeless guys, I had the “word of knowledge” about his back being sore. However, when I asked if I could pray for his back pain, he said yes and then he told me more about his Parkinson’s disease. However, I cast out Parkinson’s disease and commanded the pain in the back to leave. My heart was full of compassion. Right after I commended the pain to leave, he said, he felt power going through his body from the top of his head to all the way down. His pain in his back was gone completely.” The word of knowledge of the participant who was filled with compassionate love was activated to heal his back pain.

Compassionate love that precedes healing takes place in Jesus’ ministry even today through His followers who have faith in Him. Participant 4 was filled with Jesus’ love and received the “word of knowledge” from the Holy Spirit that this particular homeless guy had pain in his back to be healed. Although a homeless man told him that Parkinson’s disease to be healed, he obeyed the voice of God-Jesus and commanded the back pain to leave. His faith was focused in Jesus who surpasses all understanding.

Heidi and Roland Baker founded *Iris Global Ministry* based on Jesus’ compassionate love. Jesus’ ministry operates strongly through *Iris Global* people as Christ brings healings for the suffering ones. Miracles, signs and wonders always follow believer’s compassionate heart and faith.

Journals (Meditation Check and Journaling)

P4 wrote this testimony of healing, “My tangible and triple healing experiences on the same lady involved problems with a lady’s leg. One leg was much shorter than the other. I witnessed this lady’s leg growing three different times while I was praying for her with my compassionate and humble heart in the presence of Jesus.” Participant 8 tells of this experience of healing,

My young adult son is a drug-use and alcoholic. I used to give him advice how to get out of his addictions. I have been praying hard to God for straightening his life. And I saw nothing improved. But when I kept Jesus’ compassionate heart, I acknowledged that His compassionate love and character in me and pastors’ intervention through their compassionate hearts healed his wounded heart significantly. His presence came to me in worship, I received His Spirit of wisdom, understanding, knowledge, love and humility. Jesus’ character within me became powerful that influenced my son to quit his addictive behaviors and his negative attitudes towards his family. It was a powerful and miraculous breakthrough.

Participant 3 has a unique and in some ways a similar story,

God gave me a peaceful heart and humility of His character during soaking prayer in worship although it was a short time, less than 30 minutes. My father had a heart attack last month and was staying in a nursing home, yet he is an unbeliever and suffers from severe bipolar disorder. He used to refuse receiving prayers and a nice treat from his children. But during this training event, Jesus touched his heart so that I can give him a nice bath and pray for his healing. He accepts my kind care and listens better to build relationship with people around him.

Jesus’ loving character and power imparted to a believer’s life was able to heal these hardened and wounded people. Jesus’ purpose out of His compassionate heart made Him become incarnated in Jesus who is able to save all whoever believes in Him. God in Jesus exemplified the life of compassion. The Spirit of Jesus within believers continues His compassionate healing ministry. Jesus’ love is in the salvation of whoever accepts

Jesus as a Savior; it is Jesus who gives abundant life that never perishes—life for the spirit, life for the mind, life for the body, life that can freely flow through His disciples to the wounded.

Focus Group Discussion/Interview

While watching *Compelled by Love*, participants were inspired by Mozambique children and newly installed pastors. Heidi and Roland Baker were agents of God's tangible love to transform these children; these new pastors had dedicated their whole beings to Christ. They were enjoying freedom given by miraculous power of love. Participants witnessed what Jesus' love within Heidi and Roland was accomplishing in this poorest country. These poor and ill people in Mozambique were not only being healed but they also were promoted to become agents of Jesus whose nature is love. They healed the sick, raised the dead, opened the spiritual and physical eyes of the blind, cast out demons, cleansed the lepers and saved the lost.

P4 told the group his/her heart moved by compassion as usual when meeting a woman who had a breast cancer. She showed him/her medical records of her cancer before he/she prayed over for healing. Days later she came back with her testimony that her cancer was completely healed and a metal clip also disappeared that doctors had put in during biopsy surgery.

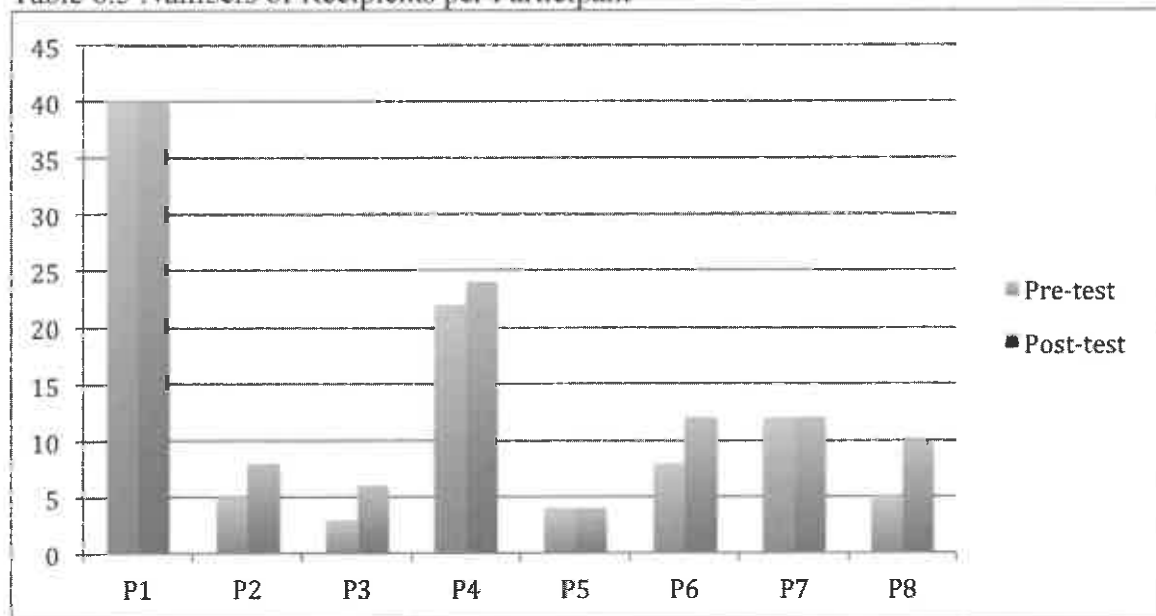
P7 and her/his prayer group have been praying for healing of a woman who had stage 4 breast cancer. They prayed while releasing their faith and love. This woman felt better with a lesser pain than she had before.

P8 confessed, “I used to use judgmental language when I approached any kind of people before participating in this training event. I confess that I had a hard time using positive complimentary words when I faced the negative behaviors of sick people.

However, the presence of the Spirit changed my heart during this training event to love and respect them no matter what they do. I am not perfect in loving and respecting them, but I am doing much better after research project. With this transformed attitude, I was able to invite strangers to my home to have a meal with me while sharing the gospel.”

This is God’s kingdom on earth as it is in heaven. Compassionate love is from Jesus’ nature and it saves the spirit of a person who accepts Him. Christian’s compassionate love saves not only the spirits of people but also their emotions and physical bodies. These participants are living testimonies of Jesus’ compassionate love, kindness and humility that draws people to the kingdom on earth as it is in heaven. Their love in action is meant to heal not only spiritual but also emotional and physical ailments. They recruited more recipients after the second week of practice.

Table 6.5 Numbers of Recipients per Participant



Question # 4: Interview for Participant

P: Participant Increase (P2, P3, P4, P6, P8) Decrease (None) Same (P1, P5, P7)

Vertical numeration represents the number of recipients. Horizontal axis represents participants (1 to 8). Colored bars show the results of pre- and post-test data.

P1 and P7 were hospital chaplain/pastoral personnel who see people in the hospital/parish environment. These professionals kept the same recipients before and after training event. Five participants were motivated to recruit more recipients. P5 stayed with the number of recipients during this training event due to a shift in job situation.

P1 reads/preaches the gospel and counsels the sick with compassion: Two recipients received complete physical, emotional and spiritual healing. These people received spiritual salvation as well as having their physical bodies delivered from illness; they also experienced significant emotional improvement as they felt much less greed, anxiety and rebellion. They were able to testify that the love of Jesus manifested before, during and after healing prayers. These recipients wanted to practice every day being in the presence of Jesus' love. They had confirmation that they are God's children and are much loved. These two recipients felt 100% of Jesus' love. They said that the assurance of complete healing of their emotions would come soon. One of them particularly testified that heaven agreed with their prayers. He mentioned that he became a treasure of God while he listened to the gospel. These recipients confessed that they received participant's prayers because they felt loved and concerned. One of them felt electricity shoot through his arm and hand as his pain was fading away. This pain had lasted for 30 days he said. Their physical and spiritual illnesses were completely healed as emotions received 75 % healing. Participant 1 says that he/she felt real compassion within him while praying for this particular sick person.

P2: His/her recipients received intense love, mutual respect, and kindness whether they had complete healing or not. Six recipients received 75% physical healing and 100% emotional and spiritual healing.

P3: Recipients received 80-100% compassionate love, mutual respect, kindness and felt warmth and comfort while they were prayed over. For describing Jesus' presence within them, they understood God's great plan for their future and understood that His healing power never ends. These young recipients received 50% of pain relief.

P4: According to this participants self-expression, he/she has been a carrier of compassionate love and prayer for healing. During this project event, his/her compassionate love was persistent and most of recipients felt well loved and respected by the participant's kind care. Eight recipients received complete physical healing and one had 50%. Another recipient's record reported 11% of pain was gone. Three felt peace in the presence of God and knew His power came through their heads to their entire bodies. The participant carries love to speak to the sick with the "word of knowledge" and prayer.

P5: Recipients received 20% of physical healing. The recipients felt loved and respected. They felt the presence of the Spirit of Jesus in peace and became relaxed.

P6: All recipients wrote that they felt 90% loved and respected by participant's love and kindness. Three were completely healed physically, emotionally and spiritually and others had 80% healing. The participant was confident in healing through compassionate prayer and attitude while sharing Jesus' gospel. The presence of God-Jesus manifested through recipients with laughter, burning sensation, peace, no pain, comfort, joy in love.

P7: Most recipients marked that they received 80% of mutual respect, kindness and non-judgmental words and attitudes when someone prayed for their healing. During the third to fourth week of practice, all new recipients marked 100% healing. Two recipients had 100% physical, emotional and spiritual healing. The recipients felt warmth of the presence of the Spirit of Jesus in faith of complete healing. They experienced compassionate love that manifested through a healing prayer while casting out unbelief, doubt, fear and confusion. Ten recipients received 20-80 % of physical healing while receiving 80%-100% of emotional and spiritual healing. The common testimonies depicted transformation of minds and spirits touched by Jesus' compassion. Through the leader's kind and loving care, they found hope, confidence, encouragement, emotional support and peace in the presence of God-Jesus.

P8 demonstrated compassion by the laying on of hands while praying for the sick while crying: Four recipients received 75-100% physical, emotional and spiritual healing. The recipients described that the participant's compassionate prayer healed them. The participant shared testimonies of physical, emotional and spiritual healing that recipients received by the power of the Spirit of the compassionate Jesus. One recipient who had ear tinnitus received 100% physical and emotional healing. Three received 50-75 % physical and emotional healing. All eight recipients felt Jesus' love during prayer (range 75-100%): people who felt more love of Jesus experienced a higher percentage of healing.

Outcomes

The evaluator approached the data with the following diagnostic/evaluative questions:

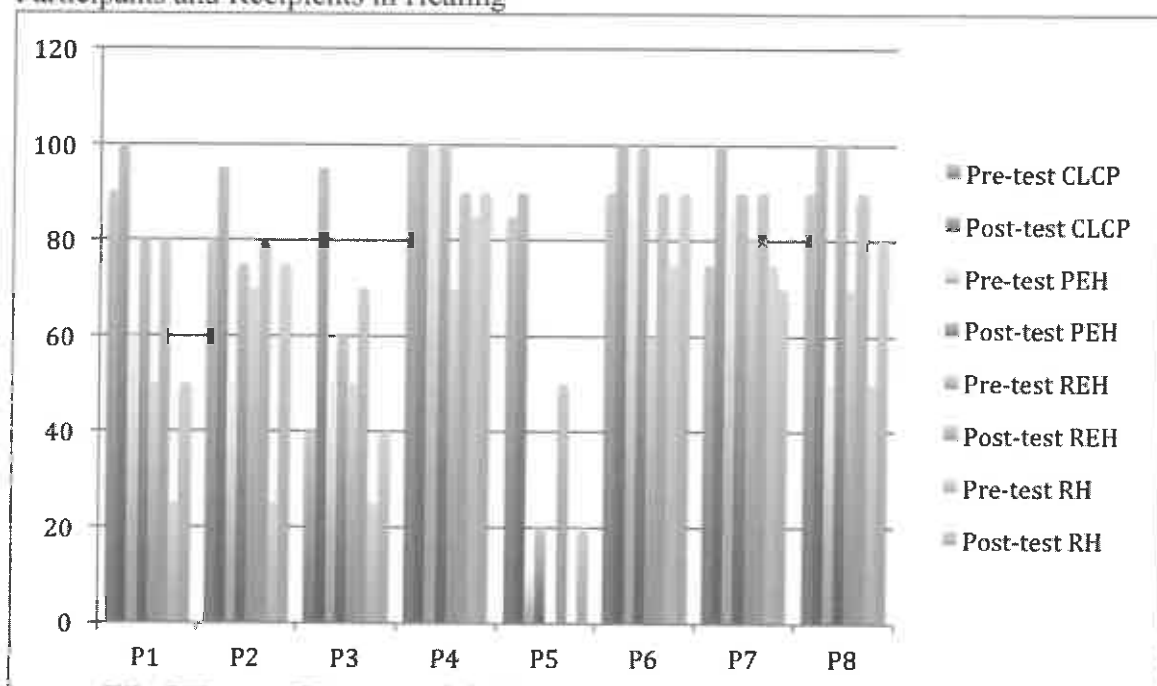
1. Did the training curriculum augment the efficacy in the participants' healing ministry?

2. Was the participants' spiritual growth greater?
3. Was there any increase in the participants' attitudes of compassion, kindness and humility?
4. Was there any increase in the participants' understanding of Jesus' compassionate love?
5. Was there any increase in a sense of having an intimate relationship with God-Jesus?

Five participants increased in expression of compassionate love (compassion, kindness and humility) before, during and after they prayed for the sick. Seven participants reported a deeper understanding of Jesus' compassionate love as a central power of healing and healing expectancy for recipients based on interviews with participants and reports in their journals. The expectancy of recipients who were recruited by seven participants was also increased which contributed to higher results of healing based on the interviews for recipients. These results contributed to the effectiveness of healing that was shown earlier through the comparison chart of pre-and post-test questions #18 and 19 (Table 3). One, who was a professional healer saw no changes, but with the same hundred percentages as contributing more healings to the recipients.

Testimonies from Prayer Recipients (Interview for Recipients): The results of interviews with recipients showed the participants' having more opportunities to pray for the sick during the training event increased their motivation and their expectation of healing.

Table 6.6 Effectiveness of Compassionate Love as a central Vehicle and Expectation of Participants and Recipients in Healing



Pre- and post-test of journaling question #5 and interview question #5 for recipients and pre- and post-test questions #18 & #19

CLCP: Compassionate Love as a Central Power in Healing

PEH: Participant's Expectation of Healing

REH: Recipient's Expectation of Healing

RH: Positive Result of Healing

P: Participant

Vertical numeration represents the percentage. Horizontal axis represents participants (1 to 8). Colored bars show the results of pre- and post-training test on each category of CLPP, EH, RH.

Increased in "Compassionate Love as a Central Power (Vehicle)" in Healing (CLPP): P1, P2, P3, P5, P6, P7 and P8. P4 kept 100% for pre- and post-test (an experienced healer).

Increased in "Expectation of Healing" (EH): P1, P2, P3, P5, P6, P7 and P8.

P4 kept 100% for pre- and post-test (an experienced healer).

Increased in Positive Result of Healing (RH): P1, P2, P3, P4, P5, P6 and P8.

P7 decreased due to emotional instability during project training event.

Regarding the expression of kindness, one saw a decrease from 100% to 75% due to emotional instability. This suggests that the training event may have influenced most participants' expression of Jesus' compassionate attitudes for healing. One participant marked 100% understanding of the definition of compassionate love before and after the

training. Following the training seven participants reported an increased and deeper understanding of compassionate love. The data suggests that the training did have an impact on the participants' understanding of the power of Jesus' compassionate love in their healing ministry.

Regarding frequency in the practice of compassionate love in prayer, Five experienced an increase in the practical knowledge of Jesus' compassionate love, three had the same frequency in both the pre-test and the post-test. One of three reported that the frequency of a high level of compassion in prayer level remains high as a professional healer. Over all, seven participants' understanding of compassionate love increased during this project. All participants reported that they had great impartation of Jesus' compassion through reading, soaking prayer in worship and watching the movie "*Compelled by Love*" and Randy Clark's healing ministry live video. Strong compassionate love shown on the post-test and the participants' higher expectation of God's healing resulted in a higher degree of healing for the recipients.

Receiving impartation of Jesus' compassionate love while worshipping in the soaking prayer was a pretty big challenge to everyone. Most of them talked about how busy their daily schedules were. They had a hard time separating themselves from the busy schedules to be in the presence of God long enough to receive His power of love. Report showed that two had ten to fifteen minutes instead of thirty minutes of worship time for the four-week training event. Others had 30-107 minutes. One had 120 minutes of worship every day and increased in the level of a Christ-like character and attitude. Five participants were significantly dedicated themselves to receive God's character and attitude for healing.

All participants agreed that the effect of meditation started with the feeling of something holy stirring inside their hearts. They all had increased spiritual growth, which gave them total freedom to commit their devotional lives to the One who loves them. Their expression of compassion toward others increased significantly in five participants' lives that opened doors for them to communicate longer and explain the gospel of love with recipients. Their spiritual growth grew from inside out to love others in action.

The expressions of spiritual growth of their level of compassion demonstrated in the healing ministry with the kind, gentle, non-judgmental and humble attitudes with heart language. Most participants say that their defensive attitude transformed to accept others as who they were while undergoing painful experiences. Acceptance of differences of others as children of God and disciples of Jesus confirmed their identities.

All eight participants gained profound understanding of Jesus' compassionate love (1 participant: 90%, 2 participants: 95% and 5 participants: 100%) being viscerally moved even to break the Jewish purity law and touch the leper for healing. These participants stepped out by faith in Jesus and prayed over strangers and the sick wherever and whenever they could while offering a simple kindness with a humble attitude. The participants healed not only physical illness but also emotional wounds and saved souls. The majority of recipients (90%) confessed that they felt Jesus' love, peace and joy while being with healers. The power of God's kingdom came and His will of salvation was done in earth as it is in heaven through participants' initiating an attitude of being in the presence of God to build intimacy with Him and with recipients (Matthew 6:10).

Throughout the training event, the participants wrote and spoke of the value they held for intimacy with Jesus. This included times of soaking prayer in worship as a

follower of Jesus Christ to replicate Jesus' healing ministry. This research program strengthened their characteristics as Jesus' disciples and heirs of God (Romans 8:17). For most participants, this curriculum strengthened intimacy with Jesus by teaching them to listen to and obey His voice (faith). The assurance of His love in action when they acted to love one another as Jesus has loved them also increased. The researcher understood these phenomena of participants as presenting their growth in mature spirituality.

Spending enough time per day in soaking prayer in worship increased the degree of impartation of Jesus' character. Participants who spent less than 30 minutes had lower expectations and were less effective in healing. The participants who worked without the power of the Spirit had limited opportunities to offer their kindness, humility, compassionate love and prayers for healing. However, each and everyone of recipients felt two or more of these manifestations of God; peace, laughter, joy, comfort, compassionate love, warmth/heat, and electricity running through their bodies. This means whether participants prayed for many or a few recipients, their Jesus' love in action cast out rebellion, anxiety, fear, doubt, un-belief, confusion and sickness. The researcher has the opinion that if Participants 4 and 5 had spent thirty minutes in worship and shared Jesus' gospel when their recipients asked, it would have contributed more healing to this project.

Three offered testimonies of healing on the pre-test and eight documented more healing accounts on the post-test. The evaluator assumed that this might be another example in which all participants increased their growth in spirituality, understanding, and expression of Jesus' compassion given to the recipients in their healing process.

When asked about the efficacy of healing ministry with Jesus' compassionate love as the central force, all participants reported that Jesus' sacrificial love demonstrated on the cross is the power to heal, remake, free, deliver, save the sinners lives so that they can enjoy abundant prosperity and security (Jeremiah 33:6). Participants appreciated how compassionate love increased through practicing soaking prayer in worship. Seven participants would love to continue to use this training curriculum as spiritual tools for their healing ministries (Appendix C: Journaling Questions #7 and 8). They expressed willingness to attend future workshops related to Jesus' compassionate love as a central power of healing ministry. All participants' writings, testimonies and discussions validated that their healing ministry must be founded on Jesus' compassionate love.

Although the researcher agrees that the participants knew "God is love," they were unclear that compassionate love is the central power of God's tangible work to save physical, emotional and spiritual lives. The participants gained deeper understanding of the healing ministry that is the manifestations of God's compassionate love, kindness in humility and salvific power rather than merely the work of the gift of healing. They also understood that their intimacy with God-Jesus makes them agents of healing, saving, freeing and remaking of the wounded. Through practicing what they learned and understand of this training event, the participants are equipped with Jesus' perfect love to cast out fear, doubt, unbelief, and confusion. The participants inspired by the Spirit defeated the work of the devil and drew many to Jesus' miraculous healing power.

Reflection, Summary, and Conclusion

Reflection

Most participants have been ministering without experiential knowledge of Jesus' compassionate love, which is a central to the power of healing. Many believed that their spiritual gift of healing was the power of healing. Instead of listening to and obeying the voice of the Spirit prior to healing prayer, the participants started to pray for the sick. In this four-week training event, they learned how to follow the directions of the Holy Spirit while practicing Randy Clark's prayer model for healing. However, loving and earnest prayer in mutual respect were present.

The field experience tested the efficacy of a training model that reflected Jesus' healing ministry as he taught and demonstrated through His new commandment to love one another. The people will recognize whoever practices a Christ like lifestyle as Jesus' disciples (John 13: 33-34). Jesus gave authority and power to His disciples to continue His ministry. His authority and power flowing from His perfect love to His disciples look powerless. However, Jesus' followers are strong to defeat the work of evil that steals, kills and destroys human lives. Thus, it is important to learn that Christ like people struggle "not against the flesh and blood, but against the authorities, against powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

Those who approach others in a healing ministry as His followers have authority and power within them. They are filled with Jesus' characteristics of love, kindness, compassion and humility without judgmental attitudes. These attitudes produced by the

power of profound understanding are the result of compassionate love and are downloaded from Jesus to the one who is in love with Him. The researcher is concerned that using only the gift of healing to heal is dangerous. This practice might give the leaders/healers the tendency to desire the power of healing rather than the power of love.

According to the result of this project, whoever has been touched by God's tangible love through the believers' compassion was able to feel two or more of these manifestation of Jesus with a higher healing power; love, joy, peace, laughter, comfort, electricity penetrating from head through the entire body, warmth/heat, total/partial healing, painlessness, kindness, gentleness, goodness, faithfulness, humility and patience. Participants' intimacy with Jesus whose nature is love was contagiously conveyed to the recipients and rendered in a higher result of healing.

Perhaps the most important task in church leadership is to equip Jesus' followers with His compassionate love to heal the people who suffer. God's purpose of salvation shown clearly on the cross was intended to restore broken relationships and heal the wounded to be whole as they were originally created. His work of physical, emotional and spiritual healing is the evangelical power to draw more people to His kingdom. Whoever met Jesus' healing power of love became a whole person and then ran out to spread the good news. His sacrificial love is the crux of the scriptures to give eternal/healthy/joyful/abundant life to whoever believes in Him (John 3:16). Thus, discipleship training to make Christ-like life in love is a critical component to heal and evangelize the whole world.

Needed feedback from participants suggested having practical role-play to demonstrate how to approach recipients with kind, humble and compassionate attitudes

while choosing heart language before praying for healing. Positive feedback included participants' explanation that their deeper understanding of Jesus' compassionate love was central to the power of healing. Learning the broad perspective of healing through this training event filled them with gratitude. By offering Jesus' sacrificial love, one's prayer can heal the physical body and more importantly the emotions and most importantly salvation for the lost souls. This is the reason that the researcher value Jesus' compassionate love as having supremacy in healing power.

This investigation led the researcher to conclude that the church needs persistent ongoing discipleship training that emphasizes building intimacy with Jesus and teaching how to live the Christ like lifestyle for healing of the wounded. The church needs the truth of the gospel of Jesus in the post-modern world. God's revelation of love and power healing as a normative practice in Christianity is the truth. The whole world longs for this truth to restore wholeness to God's people. The followers of Jesus must answer the following questions: Am I living a Christ like life? Can Jesus' healing ministry deliver what He promises in the scriptures? Does God's compassion still heal people to be whole through Christ like followers? If the answers are yes, it is a valid foundation of believing Jesus Christ who is the same yesterday and today and forever (Hebrews 13:8).

The researcher had a strong experience of God's loving interventions for her supernatural healing. His love edified the researcher by granting supernatural comfort, compassionate love, peace and physical, emotional and spiritual healing. By His gentle touch, all heaviness and sickness instantly disappeared. Healing happened when the researcher was weary, hopeless and sick; it was enough to confirm her belief that miraculous healing comes from Jesus' compassionate love shown on the cross. Without

Jesus' compassionate love, these healing would not have happened. Thus, believers' soaking prayer in worship is the basis of faith calling them to listen to and obey His voice and receive His character to be compassionate.

If the church will train believers to be Christ-like as agents to manifest Jesus' tangible love, unbelievers will be saved and the sick will be healed. The people will enjoy abundant life that God provided for in His creation. Those who love in action with prayer and those who receive Jesus' compassionate love grow deeper in faith. An intimate relationship with Jesus will grow to reach out to the lost and the sick. The people's expectation to be healed in Jesus's love will rise high to receive a higher form of healing. The great confidence in bringing the power of the kingdom on earth, as it is heaven will be normative day in and day out of in Christian life. Replication and multiplication of disciples with authority and power in sacrificial love conquers the hearts of the people who enjoy the salvation of God. His resources will never run out but they will spring forever to supply people who are in love with God and others.

Future study by the researcher will be to gain a deeper understanding of the relationship between Jesus' compassionate love and the gift of healing. The foundation of healing ministry is originated in God's sacrificial love on a cross in Jesus on earth. The researcher believes that all Christians can heal the sick by developing an intimate relationship with God (faith) because Jesus' authority and power within them will allow them to command healing to take place (Matthew 10:1, 16:18). It is a great supernatural resource available to believers in Christ that should not be wasted. The fruit of healing comes along with belief without unbelief, confusion, doubt and fear. However, according to the apostle Paul, the Lord chooses the healed to be the healers (2 Corinthians 1:4).

Most of all, the believers must aware of the work of the Spirit who leads the healing ministry to be everlastingly fruitful.

Summary

This project's purpose was to implement and evaluate the efficacy of a curriculum that equipped participants with deeper understanding and expression of Jesus' compassion for healing. The researcher asserted that through the training event, participants would grow spiritually and in experiential knowledge of compassionate love and in the expression of compassionate attitudes towards the suffering of others. The researcher chose a mixed methodology for the experiment since she wanted to gather data from participants' reports of their understanding of compassionate love as a central vehicle of their healing ministry, their experiences of Jesus' presence and expressed attitudes in regard to the healing ministry. She wanted to understand the subjective meanings the participants reported in relation to their understanding of Jesus' compassion, and their expression of compassionate love towards the suffering ones. To validate the result's credibility, she used pre-and post-test, journaling questions in journals, self-observation questions, and interviews for participant and recipients. This project gave the researcher the opportunity of making a model of Jesus' healing ministry based on His sacrificial compassion as a central vehicle useful in training disciples in the months and years ahead.

The qualitative study was combined with the elements of phenomenological research. The perspectives of the participants served as the baseline for the theory that resulted from their understanding of the study. The expression of compassionate attitudes

and praying for the sick were the phenomena examined through participants and recipients' descriptions. As the researcher mentioned before, some descriptions of recipients in the healing service were done with participants' help. The project study utilized several stages of data collection and the emergent themes were inspected for possible relationships between themes and the overall meaning of the data.²⁷

The comparison of a pre-test with post-test, participant journals, and focus group discussion/interviews served to accomplish the process of methodological triangulation. The researcher constructed the data collection procedures using primarily open-ended (qualitative study) then closed-end questions (quantitative study) that allowed the participants freedom to express their particular impressions and experiences. The dominant purpose in mixed methods research was to ask simple questions that would allow the participants give a direct answer or the greatest flexibility for the open-ended questions in responding with their comments, thoughts, impressions, and experiences. The researcher also recorded the discussions from the focus groups to keep track of personal reflections and reactions.

The researcher was a training event instructor and the evaluator of the data. She has been pastoring a majority of these participants (six out of eight). She makes no claim to objectivity towards the effectiveness of training in how to express Jesus' love in their healing ministry. She is committed to the ministry of Jesus' compassionate love herself and has witnessed hundreds of healings over more than 50 years (including her parents' ministry). She has been experiencing deeper spiritual growth through reading the Bible, prayer, supernatural healing and visions/dreams, word of knowledge, prophetic words

²⁷ Creswell, 13.

and a theological metamorphosis in truth. Her compassionate love in prayer for the suffering ones in the presence of Jesus brought many people physical, emotional and spiritual healing. Her spiritual perspectives and those of participants who have been affected by the researcher influenced the quality of the data.

She expects to see participants' expressions of compassion replicate Jesus' healing ministry. The project study and practice began with nine leaders/healers and ended with eight. The participants were encouraged to build intimacy with God during soaking prayer in worship to receive impartation of Jesus' characteristics; love, joy, peace, righteousness, humility, kindness and compassion etc. as agents of His healing ministry. The researcher visited their ministry sites to give them study guidance and witnessed the result of healing in a natural manner without any pressure. They recorded their experiences in journals and interview sheets and discussed the events.

The four-week training course took place in the researcher's home where located in Eagle Rock ten miles from Pasadena H-Rock church. The participants are actively engaged in church service and are dedicated followers of Christ. All of them had the opportunity to learn and practice Jesus' compassionate love in their respective spiritual journeys. The training event lasted for four weeks and consisted of one four hour-class on Sunday afternoon besides every day self-study and practice coached by the researcher. The guidance of the study to understand compassionate love in action with Jesus' attitudes, includes Randy's "five steps to pray for healing" and soaking prayer in worship and emailed/texted/talked on the phone for daily self-study and practice.

The researcher planned to obtain answers to the questions for evaluation and validation of the collected data by means of the project study. The questions are described below.

1. Does the curriculum training such as soaking prayer in worship, and understanding and expression of Jesus' compassionate love increase the efficacy in healing ministry during and after the period of four weeks?
2. Were the participants imparted more Jesus' character through intimacy with God during and after soaking prayer in worship?
3. Have the participants increased their understanding and expression of Jesus' compassionate love through this training event?

The model for discipleship was a curriculum that utilizes materials from sources such as: Heidi and Roland Baker's books, *Learning to Love* and *Reckless Devotion*, Todd Hunter's book, *Christianity Beyond Belief*, and Randy Clark's *Five Steps Prayer for Healing*. This discipleship model included Christian soaking prayer in worship to receive God's compassionate love, journaling, focus group discussion and interviews for participants and recipients.

Impartation of Jesus' Compassion: Project Launch Meeting

First Week (Sunday: focus group meeting):

Instructions for Curriculum: A. Books: *Learning to Love & Reckless Devotion*
 B. Journaling/self-observation C. Focus group discussion/interviews for participants and recipients

1. Pre-test Questionnaires (20 minutes)
2. Movie: "Compelled by Love" (1 hour 20 minutes)
3. Soaking Prayer with reckless devotion: Allowing Jesus Complete Access (30 minutes)
4. Discussion Session and the study of Jesus' compassionate love and attitudes (30 minutes): Be Compassionate Lk 7:11-17. Mk 1:40-45, Is 53:4-5

5. Five Steps Prayer and Engaging Divine Encounter in attitude (1 hour 20 minutes)²⁸

- * Reading Assignment: Chapter I Passion and Compassion (Love & Power)
- * The researcher taught the definition of Jesus' compassion and biblical, theological and historical foundations of Jesus' compassionate love. She also taught being in the presence of God while describing the definition of soaking prayer in worship to build intimacy with God and spiritual growth.
- * Two testimonies presented from participants.

Second Week

1. Soaking Prayer with reckless devotion: Remaining Plugged In (30 minutes)
2. Discussion Session (20 minutes): Compassion and Attitudes in Healing Ministry
3. Watching You-Tube: Randy's practical Ministry in Brazil
- * Reading Assignment: Chapter III Going Even Lower (Core Values 10 minutes)
- * The researcher reinforced the understanding of Jesus' compassion in healing ministry, practicing soaking prayer in worship and prayer for healing and compassionate attitudes. (1 hour)
- * A teacher for healing of the School of Supernatural Ministry at H-Rock gave a testimony and has prayed for imparting his compassionate love to each and all of participants.

Third Week (Sunday: focus group meeting)

1. Soaking prayer with reckless devotion: Let God Break In (30 minutes)
2. Discussion Session (30 minutes): Compassion and Attitudes in Healing Ministry
3. Healing film (10 minutes) and Self observation report
- * Reading Assignment: Chapter IV Not by Might (On the Road)
- * The researcher visited participants' ministry sites between 2nd and 3rd week to witness the result of healing and re-enforcing the study of compassion in the presence of God in a natural way without pressure (50 minutes).

Fourth Week

1. Soaking Prayer with devotion: The Evidence of Heaven's Presence (30 minutes)
2. Discussion Session (20 minutes): Compassion and Attitudes in Healing Ministry including testimonies

²⁸ Todd Hunter, *Christianity Beyond Belief Following Jesus for the Sake of Others* (Downers Grove, IL: IVP Books, 2009)137.

3. Reading Assignment: Chapter II The Cup of Joy and Suffering (Practical Love)
4. The researcher reminded participants of practical love in healing ministry.

Fifth Week (Sunday: focus group meeting)

1. Post-Teaching Questionnaires (20 minutes)
2. Interviews and Journaling Questionnaires (30 minutes)
3. Self observation report (10 minutes)
4. Submitting journals, interviews and post-test sheets.

A training curriculum is required emphasizing that understanding personal intimacy with Jesus is essential to imparting His compassionate love and attitudes with power and authority to His followers. The training curriculum instructs that such intimacy is acquired through being in the presence of, and studying the compassionate love of Jesus for others. As believers filled with Jesus' compassionate love and attitudes, they are able to replicate His healing ministry. Evangelistic healing power was based on Jesus' ministry following His loving attitude in action.²⁹ Jesus' love was moved by His characteristic compassion. Love preceded His healing ministry.

The researcher analyzed the data from a comparison of the pre- and post-test, participants' journals/interviews (participants) and focus group discussion/interviews (recipients). She organized emerged master codes and four sub-themes. She coded master codes as practical knowledge, personal effect, Jesus' character and testimony. Practical knowledge includes the statistical information generated by the pre-test and post-test comparison, weekly meditation check and journaling, interview participants concerning improvement during self-training and worship in soaking prayer, and attitudes gained through the curriculum study or personal reflection. The emphasis in practical knowledge

²⁹ Darrell L. Bock, *Luke 1:1-9:50*. Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1994), 646-647.

includes head knowledge, heart knowledge and experiential knowledge. The theme of Jesus' character is from revealing who Jesus is from insights, writings and attitudes of participants who became the agents of Jesus' healing. God's purposes in the believers clearly reveal the salvific power of a healing ministry.

Many testimonies during this project study manifested participants intimacy with Jesus who operated in their compassionate healing ministry. With their imparted character of Jesus as His disciples, their flesh desires are to give up flesh and instead to love kindness in compassion, walk humbly with Him and do justice by saving the lost and wounded. A compassionate heart reflects Jesus' sacrificial work due to His characteristics of love, compassion, kindness, peace, comfort, goodness, faithfulness and humility etc. Intimacy with Jesus produces the power of healing for the carriers of love to expand the kingdom on earth as it is in heaven.

Conclusion

Spiritual hunger for miraculous healing, signs and wonders has declined, which has been caused by a mechanical/impersonal approach to spiritual gifts rather than practicing Jesus' love in action for healing in 21st century. The apostle John testifies that Jesus' disciples would be recognized by their love for one another (John 13:34). Whoever loves Jesus and obeys His teaching to love one another, God will love them as He loves His son. These disciples of Jesus can be the channels of tangible love for healing so that all humans can enjoy the abundant life of being whole.

Investigating the efficacy of the participants' compassionate love as a central vehicle of healing brought positive results to believers in this culturally, linguistically,

socially and ethnically diverse community. The researcher witnessed participants' understanding and expression of their compassionate love, deeper intimacy with Jesus while receiving even greater compassion, humility and kindness as His characteristics to heal the sick. Positive results occurred not only in the area of theoretical head knowledge but also in the area of spiritually beneficial heart knowledge and experiential knowledge of compassionate love that is able to transform the lives of all people who come to Jesus.

Participants explained that the study of curriculum, the practice of being in the presence of God in worship and prayer for healing increased their compassion and their faith in Christ. Most participants were motivated during the four-week training event to recruit more recipients in order to lead them to God's supernatural salvific power. The participants described how important it was while worshipping to receive Jesus' characteristics to listen to and obey the voice of the Spirit who led them to continue His healing ministry.

In the researcher's biblical, theological, historical and theoretical foundations Jesus positioned Himself as a Healer. The data results prove that Jesus' compassion had been carried out as a normative practice of His healing ministry throughout the history of Christianity. Thus, attending to the agony of others is a significant trait of discipleship.

Insightful comments to improve the four-week training course emerged from the observations of the participants and the researcher. First, if participants had role-played the healing ministry model a few times as a way to enter in to compassionate attitudes before, during and after praying for the suffering ones, the practice would have resulted in even greater positive results. Second, if participants practiced two to three times together being in the presence of God during worship and sharing experiences, it is

possible it would have convinced some participants, who took only eight to twenty minutes, to worship for thirty minutes. It was also suggested that the training event could have extended class hours as a day work shop while including worship professionals to demonstrate being in the presence of God and role-playing *Five Step Prayer* model.

Missing from this project is measuring the efficacy of the participants' compassionate love as a central power of healing differentiated from the work of the person's spiritual gift of healing. However, that can be a researcher's future study.

While examining the content of the whole project, the researcher witnessed that voices from both outside and inside the church stand on a common ground of compassion in action as a force to heal. Compassion involves not just feeling but also doing good for healing. However, a believer's compassionate love must proceed from a specifically godly ethos. From heart-centered agape love, compassion will propel the mind to engage in both empathy and compassion that will be enlivened by Jesus' sacrificial love. God's reign comes through the personal Jesus and the Spirit on earth as believers proclaim their praise of God. From a practical viewpoint in the healing ministry, persons who live and pray in the presence of the Holy Spirit, discover how to do what they are called to do one step at a time.

As Jesus' followers, healers are meant to suffer with others and embody the love of God, identify with the pain and needs of others, and to offer loving kindness to extend the Kingdom of God. In this way, Christians cooperate with the release of His glory for the weak, the sick, and the destitute to be whole. By having this recognizable compassion, Christians become credible, contagious agents of Jesus' love. The faith journey of charismatic agents in the 21st century will satisfy the people's spiritual hunger

for miraculous healing, signs and wonders, a hunger caused by a mechanical/impersonal approach to spiritual gifts rather than practicing Jesus' love in action for healing.

APPENDIX A
PRE-AND POST-TEST QUESTIONNAIRES

Pre-and Post Test

*The following survey is about your compassion to heal the sick.

Please **do not write your name** on any of the pages.

*Please read each statement carefully before answering. On the line at the bottom of each item, indicate how often you understand/behave in the stated manner, using the following Likert scale:

1. When things are going badly for others, I see the difficulties as part of life that everyone goes through.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

2. I offer unconditional positive regards to others and humbly listen in order to connect with the sick when I counsel them.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

3. I understand that the Bible speaks of compassion to heal the sick.

1	2	3	4	5
Strongly Disagree	Agree	Neutral	Agree	Strongly Agree

4. When I am going through a hard time, I tend to give myself the caring and tenderness I need.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

5. When I see aspects of others that I do not like, I put myself in their shoes to avoid aggressive intimidation and respect.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

6. I approach the sick with non-authoritative tone of voice while maintaining a casual and natural manner with an unassuming attitude of humility.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

7. I understand the compassionate love of Jesus who touched the leper to be healed.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

8. I lay my hands on a proper place (shoulder/arms/head) to pray for the sick if he/she says it is acceptable to touch him/her.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

9. I feel the pain of someone who is going through a physical/emotional/spiritual hard time.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

10. I cultivate an experience of God's presence and compassionate love by meditating/reading Bible/Christian books.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

11. When I listen to/see a sick person I reach out to encourage her/him.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

12. I ask a person who is sick/wounded/hurt how I can pray for him/her.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

13. I recognize that I am in the presence of God who is love when I pray for healing.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

14. I am natural and honest in releasing God's power of healing through my compassionate love by praying/helping the wounded.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

15. I feel my heart viscerally moving in my emotional response to those who suffer and do something to alleviate suffering.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

16. It is easy for me to feel the pain experienced by others and offer positive and sensitive help without judgment.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

17. I have tender feelings toward people when they seem to be in need and do help with kindness.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

18. What percentage of expectancy in healing do I have when I pray for the sick?

(0-100%)

19. What percentage of healing do I hear from the sick after I prayed for his/her healing?

(0-100%)

THANK YOU FOR YOUR PARTICIPATION

APPENDIX B

INTERVIEW QUESTIONNAIRES FOR PARTICIPANTS

INTERVIEW QUESTIONNAIRES FOR PARTICIPANTS

On a scale 1-5 is highest measurement, how meaningful has loving kindness intervention been in your life? _____

1. On a scale from 1-5, how meaningful has the loving kindness intervention towards the sick/hurt people been in the last 4 weeks?
2. On a scale 1-5, how were you able to bring deeper attitudes of Jesus' love-in-action, such as kindness, acceptance, respect and unconditional positive regards etc. to your daily life during the last 4 weeks?

Kindness__ Acceptance__ Mutual Respect__ Unconditional Positive Regards__

3. On a scale 1-5, how has your compassionate love been displayed in action (proper touching, crying, listening attentively and praying earnestly?)

Touching__ Crying__ Listening Attentively__ Praying Earnestly__

4. How has your compassionate love changed the process of healing for both healers and those healed? How many times have you prayed for the sick?

1st week :

Explain: _____

2nd week:

Explain: _____

3rd week:

Explain: _____

4th week:

Explain: _____

5. As the interviews occur, the following topics will be addressed.

A. How was Jesus' compassionate love in you displayed in a process of healing?
Example: Unbeliever was saved/got healed completely or to a certain level, etc.

B. How was Jesus' evangelistic healing power demonstrated through your healing ministry? Example: evangelized or was motivated to evangelize/nurture spiritual growth, etc.

C. Can you compare the total results of healing in order to determine a more effective healing through compassionate love? Please give us your opinions/reflections on this curriculum.

D. How helpful was this training curriculum through the study of book, materials and video review?

THANK YOU FOR YOUR PARTICIPATION

APPENDIX C
JOURNAL QUESTIONS

JOURNAL QUESTIONS

1. Please write down how much time you spend every week practicing to be in the presence of Jesus' compassionate love outside of your reading a book assignment?

A. Approximately on the average, how many minutes per day did you spend?

B. Explain what happened to you during meditation?

2. Were you able to bring attitudes, intentions, and principles to your healing ministry based on *Learning to Love*?

Explain: Intentions...

Attitudes....

Principles...

3. Did you see anything beyond healing testimonies written in this book *Learning to Love*?

4. What did you gain from learning about Jesus' compassionate love while helping the sick/wounded?

5. How your thoughts about the relationship between compassionate love and healing has expanded and deepened (1-100%)?

6. If the workshops were of value, do you think that Jesus' sacrificial love demonstrated on the cross is able to heal/remake/free/deliver/save the sick and sinners so that they can enjoy an abundant life?

7. Do you think you will continue to use the spiritual tools that were presented?

8. Would you be willing to attend future workshops?

THANK YOU FOR YOUR PARTICIPATION

APPENDIX D
INTERVIEWS OF PARICIPANTS

Interview for Participant

1. What percentage (physical, emotional, spiritual) healing have you received?

1	2	3	4	5
<u>0%</u>	<u>25%</u>	<u>50%</u>	<u>75%</u>	<u>100%</u>

2. Did you feel you were loved by God when you received a healing prayer?

1	2	3	4	5
<u>0%</u>	<u>25%</u>	<u>50%</u>	<u>75%</u>	<u>100%</u>

3. What percentage of your pain was lessened?

1	2	3	4	5
<u>0%</u>	<u>25%</u>	<u>50%</u>	<u>75%</u>	<u>100%</u>

4. Check which one applies:

- ☐ I am still somewhat reluctant to receive compassionate prayer for healing.
☐ I am now more confident to receive compassionate prayer for healing.
☐ I am now significantly confident about compassionate prayer for healing.

5. Describe how God's presence was with you? How many percentages of healing did you expect from God?

Briefly Explain.

6. Do you believe you received something when someone prayed for your (physical, emotional, spiritual) healing? What was it if you answered yes?

☐ Yes ☐ No

Briefly Explain.

7. Did you receive mutual respect and kindness without judgment when someone prayed for your healing?

1	2	3	4	5
<u>0%</u>	<u>25%</u>	<u>50%</u>	<u>75%</u>	<u>100%</u>

8. Please write any questions, experiences, or thoughts about how compassionate love impacts praying for the sick that you would like to add.

THANK YOU FOR PARTICIPATION

APPENDIX E
SELF-OBSERVATION FORM

Observation Form

Name of Group/Context: _____

Date of Observation: _____ Number of Participants: _____

Observer(s): _____

Participants' insights understanding the suffering for others:

- ☐ Engaging the sick to offer a prayer to be healed by getting permission
- ☐ Shows compassion by talking with soft words and showing interest in them while counseling before/during/after praying for the sick
- ☐ Mentions trusting in Jesus Christ Who is compassionate as a source of healing; in words, "Jesus loves you whoever and wherever you are" etc.

Participant's attitudes expressing itself through love in action:

- ☐ Keep respect when she/he faces with negative behaviors of the sick/wounded by using positive complimentary words
- ☐ Earnestly engaging/talking/praying for the sick with sincerity and compassion
- ☐ Choose the language from a heart (I am wondering how you are feeling about-) of compassion and forgiveness (I too accept you who you are as Jesus does)
- ☐ Be polite and sensitive (Kind and humble)
- ☐ Be positive and assertive by using encouraging words (Jesus is with you, you are made beautifully and wonderfully, God knew you even when you were in your mother's womb) to avoid reactionary responses (connected with a person and showed loving attitude with sick)
- ☐ Trust the compassion of Jesus Christ (faithfulness, goodness and love)
- ☐ Listen to and obey the voice of the Spirit by being peaceful (intimacy with God)
- ☐ Use optimistic and hopeful words of expectancy for prayers (Joy and hope)
- ☐ Build a mutual understanding through encouraging talk of Jesus' power of healing
- ☐ Communication is understood because confidence is conveyed in words and behavior.

Additional notes on responses

Indicators of rules and/or procedures (F= frequently, S=Sporadically, N=Not at all)

- ☐ Gender assignments (men pray with men, women pray with women)
- ☐ Mixed gender praying for each other
- ☐ Gender related protocols for laying on hands for healing apparent

* Notes/Other observations:

THANK YOU FOR YOUR PARTICIPATION

APPENDIX F
TEACHING MATERIAL

TEACHING MATERIAL¹

Jesus' Compassion in Healing: Project Launch Meeting

First Week (Sunday: focus group meeting)

Instructions for Curriculum: A. Books: *Learning to Love & Reckless Devotion*

B. Journaling/self-observation C. Focus group discussion/interviews for participants and recipients

- 1) Pre-test Questionnaires (20 minutes)
- 2) Movie: "Compelled by Love" (1 hour 20 minutes)
- 3) Soaking Prayer with reckless devotion: Allowing Jesus Complete Access, being in the presence of God while describing the definition of soaking prayer in worship to build intimacy with God and spiritual growth (30 minutes).

What is Soaking Prayer in Worship?

Soaking prayer is simply positioning yourself to express your love to Jesus. It is not coming to Jesus with a list of needs. It is the act of entering into the presence of Jesus to experience His love and then allowing the love of Jesus through the Holy spirit to revolutionize your love for Him.

It is also being compassionate in the presence of Jesus. Historically, hymns and praise songs are chosen by the congregation as an expression of Christians' faith and theology, through which they can grow in insight into Jesus' compassionate love and attitudes. Jesus reveals to a woman at Jacob's well how people should worship God: in Spirit and in truth because God is Spirit (John 4:24). How can churches become sensitive to the need to grow in spirituality and in truth more fully, demonstrating love in action? For this is living at the core of Jesus' heart.

¹ 1) Randy Clark, *Prayer for Healing: Five Step Prayer Model* (Mechanicsburg, PA: Global Awakening, 2010). 2) Heidi and Rolland Baker, *Learning To Love* (Minneapolis, MN: Chosen, 2013), 34-37, 73-80, 144-157, 161-171. 3) Heidi and Rolland Baker, *Reckless Devotion* (Bloomington, Minnesota: Chosen) 25, 29, 59, 75, 127, 140, 157, 161, 175, 179, 181, 185, 187, 217, 219, 229, 247, 336, 370. 4) Charlyn Hiebert, *Dissertation Papers* (Dayton, OH: UTS) 5-8. 5) CD: worship song by Julie True. The curriculum used for classes 1, 2, 3 is excerpted or gleaned from the books above. The participants were instructed for four weeks in how to practice meditation and soaking prayer in worship while developing intimacy with God for their own healing ministry. The course materials given to them are briefly discussed in this section, but are described in more detail in Appendix B. The participants received the materials listed above. The participants watched the movie "Compelled by Love (H. and R. Baker's compassionate life)" and a video of Randy Clark's live healing ministry for them to understand and feel the heart-felt healing power, building faith and the efficacy of using five-step prayer for healing.

First, people themselves often worship but miss God's presence by intellectualizing Him. Ignoring God's presence in the emotions and physical bodies hinders the passage of the divine power, which is what makes it possible to heal the sick.

Second, the new meaning of healing through worship is based on Jesus' sacrificial love demonstrated on the cross. He breaks through the shame that people put in bondage to self-consciousness. This shame is the cause of physical, emotional and spiritual illness. William Temple, the great Anglican theologian said, "Worship is the submission of all our nature to Jesus. It is the quickening of conscience by His holiness; the nourishment of mind with His truth; the purifying of imagination by His beauty; the opening of the heart to His compassionate love; the surrender of will to His purpose to make humans whole and surrender their bodies to His total freedom."²

Jesus as the center of worship, bestowing total freedom of the physical, emotional and spiritual life. God's intention is to heal everybody. When Jesus is at the center, healing virtue flows through each believer who wants to heal and into those who want to be healed.

As one engages in soaking prayer in worship and surrenders one's self to Jesus, this action exchanges the individual's life for Christ's life. In that exchange, the person gains more sensitivity towards others, becoming able to reach out to share Jesus' freedom. This is the worship in Spirit and in truth that Jesus required of the woman at the well. This process of worship transforms the person as a whole being.

The apostle Paul says, "May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of Jesus" (1 Thessalonians 5:23). Soaking prayer in worship means you are in the presence of God as a means to sustain intimacy with Him who imparts His love and healing power to His true worshippers.

- 4) Discussion Session and the study of Jesus' compassionate love and attitudes, the definition of Jesus' compassion, biblical, theological and historical foundations of Jesus' compassionate love.

Three reasons why "Compassionate Love" is your Number One Priority in Healing

1. Jesus replied to a lawyer who asked Him what the greatest law was, "You must love the Lord your God with all your heart, all your soul and all your mind. This is the first and the greatest commandment. A second is equally important. Love your neighbor as yourself" (Matthew 22:37-39). Jesus' compassion preceded His healing ministry.
2. The entire law of the Bible is summed up in a single command, "Love your neighbors as you love yourself." If I give everything ... but if I do not love others, I am nothing (1 Corinthians 13:3). "There are three things that will endure—faith, hope and love—and the greatest of these is love," (1 Corinthians 13:13). God-Jesus' love expressed on the cross healed human physical, emotional and spiritual brokenness.
3. Love is forgiving: The ultimate test of love is how you respond when somebody hurts you. Being wounded and being wronged are two different things. Being wronged is

² Robert Coleman, "Healing Through Worship," *Essence of worship*, 1995, accessed June 30, 2014, <http://www.essenceofworship.org/essence/psychology/229-healing-through-worship>.

intentional. Even if a person repeatedly wrongs you, you are obligated by God to forgive that person. However, you are not obligated to trust that person, to let them continue to hurt you, or to instantly restore the relationship.

Forgiveness brings healing. “Who forgives all your iniquities, who heals all your diseases, (Psalm 103:3).³ Jesus forgave the sinners to be healed.

Definition of Compassionate Love

The ministry of healing, particularly in a religious context, must clearly mirror Jesus’ ministry of compassion. Compassion means that some portion of one’s love attends to the pain of another and moves to do something about that need.⁴ It is an act of selfless behavior motivated by compelling love, which is altruistic.⁵ God in Jesus demonstrated His love in action on a cross when He was crucified once for all. In His ministry, Jesus gave Himself to all those who needed physical, emotional and spiritual healing. His compassionate love heals the sick so they become able to function as originally designed. Jesus teaches His disciples to love one another in action so that they can replicate His healing ministry: heal the sick, raise the dead, cleanse the lepers and cast out demons (John 13:34; Matthew 10:8).⁶

The task of this project is to restore to Jesus’ disciples the power of compassionate love as a healing force in the presence of God. His love, moving with His characteristic compassion, preceded His healing ministry. An example of this is found in Luke: 7: 11-17. Jesus’ heart breaks because His nature is love, and He is immediately moved with compassion (Gk, σπλαγχνίζομαι: splagchnizomai) when He tells a widow to stop crying and He touches a bier on which her only son’s dead body was placed. Then, He raises the dead and heals a widow’s spiritual and emotional life. He shows his self-sacrificing love by attending to the pain of the widow before He turns to the son. This trait is a significant mark of his discipleship model.

It is arguable that this culture of Christian compassion as a central vehicle of healing should be normative and available today in a practical experiment of healing. The role of Jesus’ disciples is not only to proclaim the word but also to demonstrate the presence of God whose nature is love. He gave His disciples the authority and power over evil to continue His ministry as a continuation of that love in action.

³ Rick Warren, *40 days of Love* (Grand Rapids, MI: Zondervan, 2009), 55-56. This teaching material is excerpted from the book *40 days of Love* for training curriculum.

⁴ *Merriam-Webster Online*, s.v. “Compassion,” accessed July 12, 2013, <http://www.merriam-webster.com/dictionary/compassion>.

⁵ Gary L. Sapp, *Compassionate Ministry* (Birmingham, AL: Religious Education Press, 1993), 1.

⁶ All Bible references are from the New Revised Standard Version unless otherwise noted, all scripture references in this document are from the NRSV.

God's Nature is Love

God's purpose of becoming human is to save humans' physical, emotional and spiritual lives. He was wounded to forgive their sins, punished to give them peace and striped to heal their ailments. To be healed, both individuals and nations need to listen to and obey His voice; otherwise, the sickness such as plagues, fever and inflammation and other curses will come upon humans (Deuteronomy 28).⁷

Both Old and New Testaments introduced God as a Healer (Genesis 1:1-2, 2:1-3; Luke 14:13, 4:18, 7:22; Mark 10:52)⁸ God heals physical, emotional and spiritual brokenness so that people function correctly as intended at the creation of the world. This healing plan extends past animal sacrifice through His love shown in the life and death of the suffering Servant, Jesus. God's power heals every disease and forgives human sin as He continues His intimacy with humans through the work of Jesus' life, death and resurrection (Matthew 1:21, 15:30, 4:23-25; Luke 2:11, 6:17; John 4:42).

The gift of God's healing is called "Immanuel" (Isaiah 7:14, 52:13).⁹ Immanuel helps believers to listen to and obey God's voice so they can be healed, which is His provision through Jesus' threefold atoning work. This atoning work was within Jesus' nature as the Suffering Servant, but He also healed many in His actual ministry.

Jesus' Three-Fold Atonement

God became incarnated in Jesus, who is filled with love and humility. Not only does the atonement on the cross provide for salvation, but it also contains a promise for healing. "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed" (Isaiah 53:4-5). His sacrificial love flows as a healing power into the believers' loving hearts. From there it flows out to heal the illness. It is a vested authority that believers can use to heal the sick by following Jesus' command to "love your neighbor as yourself."¹⁰

Sharing Bible Stories:

How was Jesus' healing ministry different before His crucifixion and after His resurrection?

⁷ Buttrick, *Interpreter's Dictionary of the Bible*, 2:686. Immanuel; Isaiah tells his king Ahaz in the court that God would deliver them from their enemies – God is with us." But Ahaz refused his words, and Isaiah continues prophesy with a God's sign of salvation through a son of a young woman.

⁸ Craig A. Evans, *Encyclopedia of the Historical Jesus* (New York, NY: Routledge, 2008), 537.

⁹ Buttrick, 685-686.

¹⁰ K. Neill Foster and Paul L. King, *Binding and Loosing: Exercising Authority over the Dark Powers* (Camp Hill, PA: Wingspread Publisher, 2009), 107-108, 114-115.

- A. During His ministry, He used His kingdom power and authority to perform miracles. His miraculous healing power was the foundation for the popular confession of Jesus as Lord in public, which drew the people to Him. His ministry was the basis of evangelistic healing power that followed His love in action. His love, moving with His character of compassion, preceded the power of healing. An example of this is found in Luke 7:11-17.

Soon after he went to a town called Nain, and his disciples and a large crowd went with Him. As He approached the gate of town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, He had compassion on her and said to her, "Do not weep," Then He came forward and touched the bier, and the bearers stood still. And He said, "Young Man, I say to you, rise!"

The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God saying, "A great prophet has risen among us!" and "God has looked favorably on His people!" This word about Him spread throughout Judea and all the surrounding country (Luke 7:11-17).

As Luke records, Jesus entered a small town called Nain with a crowd that followed Him from Capernaum where He healed the servant of a centurion. At the gate, he encountered a funeral procession and a weeping widow who had lost her only son. Jesus understood her heart because she widow would be subjected to harsh treatment. Jesus looked upon death as a judgment for sin. Widows, then were not eligible to receive their husband's inheritance, which resulted in economic catastrophe (Ruth 1:20-21; Isaiah 54:4; Psalm 68:5; Deuteronomy 26:12, 27:19).

She must have been crying not only from grief at her loss, but also because she saw herself living without protection and inheritance. Jesus' heart breaks because His nature is love, and He is immediately moved with compassion (Gk, σπλαγχνίζομαι: splagchnizomai) to heal (v.13a). Jesus asks her to stop crying and touches the bier on which her son's coffin was placed. He shows dramatic action by fearlessly violating Jewish purity laws. He shows his self-sacrificing love attending to the pain of the widow, and this is a significant trait of His discipleship model. He commands the young man to rise (v. 14). A dead man sits up as Jesus orders him to rise. His healing power overrides death. The crowd surrounding Him witnessed God's miraculous power, which only the greatest prophets such as Elisha and Elijah had possessed in their history. His initiative of love in action for the needy overrode death. His compassion transformed the life of the widow.

- B. A man with leprosy came to him and begged Him to heal him (Mark 1:40, 41, 42, 45a). Mark 1 also shows that Jesus' compassion manifests before His healing power takes place. His love embraces the pain of the leper, then His heart moves with compassion to meet the leper's needs He shows complete compassion by exposing Himself to the disease. He chose to touch the leper's

body and commanded him to be cleansed with His power and authority (*dunamis kai exousia*), and this healed the leper. The man ran out joyously to spread the news of Jesus' work. The crowd glorified God as Jesus' fame spread throughout Judea and all the surrounding country (Mark 1:40-15).

- C. When Naaman was asked to dip his body in Jordan River to be healed, his heart was rebellious. Then he realized that his pride was built on his wealth and power that would reject a simple healing process, so his heart was transformed to listen to and obey God's voice. He dipped his body in the Jordan River, and his skin was healed as the flesh of a young boy (2 Kings 5:14). In Hebrew culture, "to dip" referred to the object "dipped" in the blood of an animal, which is not synonymous with washing (Leviticus 14:6). Naaman's body was symbolically "dipped" in the blood of Jesus to be purified and healed by obeying God's voice. Naaman's sins such as killing Israelites during wars and worshipping other gods were all forgiven as he received spiritual, emotional and physical healing. This foreshadows the power of Jesus' threefold atonement for a person who listens to and obeys God's voice.
- D. Unlike Naaman, Simon in the book of Acts was converted by witnessing the apostles' miraculous power of healing. Simon envied the apostle's power of healing imparted by the Holy Spirit, so he tried to buy the power of the Spirit. His thinking was similar to Naaman's who tried to pay money to get healed. Simon followed the traditional magical worldview of his culture in which one can receive the cult's magic formula by paying money. The writer of Acts relates "the Spiritual gift with prayer to God" (Acts 8:15), and the divine Spirit is a gift from God not achieved either by a person's efforts or money (Acts 8:20). This story shows an example of a personal obsession with having the power of the Spirit that heals the sick instead of loving the person for which the power of the Spirit to heal is given; thus, he was failing to be a true disciple of Jesus Christ. Philip converted to Christ in the same culture in which Simon lived; however, Philip remained in the Spirit of Jesus who causes believers' hearts to the kind of love that miraculously heals the sick. He was not merely interested in doing Jesus' job. Elisha's rejection of receiving money from Naaman represents God's heart to freely give humans salvation; whereas, Simon's failure to buy the power of the Spirit for miraculous healing teaches that the spiritual gift of healing comes freely when a person listens to and obeys the Spirit of Jesus.

Simon's practice was banned in the Christian community as apostles condemned the desire for good gifts from impure motives and the use divinely given gifts for personal gain. Simon's case was an example of an apostate used by Satan, a case that is comparable to the examples of Gehazi, a rebellious servant of the prophet of God who received money from Naaman and Judas Iscariot, the traitor who sold Jesus, and Ananias and Sapphira, the couple who hid money for themselves (2 Kings 5:21-22; Acts 1:18; 5:3-7). This kind of desire for either "power or money" and this greed are pervasive

throughout biblical history. Jesus' strongest condemnation of greed is written in Luke where he says that one cannot serve both God and Mammon (Luke 16:13).

The Great Commandments after Jesus' Resurrection

- E. After Jesus demonstrated His ministry, He gave His power and authority to His disciples. He gave unlimited freedom of mighty ability and the force to enable His disciples to do what He had been doing. He commanded His disciples to leave Galilee and go, make disciples of all nations. In other words, His discipleship would occur where His authority and power are operating and His commandments are appropriately conducted. His commandments included self-sacrificing love, attending to the pain of the wounded, moved with compassion as a significant trait of discipleship. The resurrected Jesus looked forward to continuing His evangelistic healing ministry in power and authority through His disciples beyond Israel in the culturally, socially, linguistically and ethnically diverse context of the whole world (Matthew 28:18-20).

God has an open heart to accept whoever responds to His love and repents from their sins, and He heals them according to their needs. After being healed, they too can follow Jesus by loving others before commanding or praying for healing.

Love of Power or the Power of Love

The same missional work of Jesus has commissioned the present day church to inaugurate His kingdom, using His power and authority to preach the Gospel and make humans whole. Both the New and Old Testaments validate this point. As an application of the message of this paper, the small group leaders/healers can focus on the power of love before reaching out to heal others. Tom Smail wrote in his book, *The Love of Power or the Power of Love*, that to love the power of healing is "nothing less than devilish, for it corrupts Christian virtue. Jesus bids us shine with a clear, pure light. God's love, the self-denying yet bright sacrificial love of Calvary, banishes the darkness."¹¹

Truly, Jesus' power of healing continues in the work of the early church and all those who currently walk in faith. However, healers should not fall into despair when their healing ministry is weak because ultimate healing comes through Jesus' second coming.

Rather than desire the power of healing, the believer's job is to love the people who need Jesus, learning from Jesus' various ways of healing the sick. God's job is to

¹¹ Tom Smail, *The Love of Power or The Power of Love* (Minneapolis, MN: Bethany House Publishers, 1994), 72.

heal every disease. Healing belongs to God and its performance cannot be directed by a formula. Simon got it wrong; he was fascinated by seeing the power of healing itself rather than loving the source of healing. True disciples of Jesus love the power of love not healing itself. Jesus' compassionate love must come first, and healing can flow from that. Jesus' presence, with His authority and power, follows his disciples everywhere they go and empowers them to continue His healing ministry.

5) Practical Knowledge of Compassionate Love¹²

(Practical Knowledge consists of Theoretical head, spiritually beneficial heart and experiential knowledge.)

A. THEORETICAL HEAD KNOWLEDGE



Sending a message to the Heart
Process of Sympathetic to Empathic

¹² <https://www.google.com/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=compassionate+love+logo>, All pictures of logos are excerpted from "Compassionate Love Logos" for future teaching purposes on practical knowledge.

B. SPIRITUALLY BENEFICIAL HEART KNOWLEDGE

Gary L. Sapp: Heart receives Compassionate Love to be Sympathetic and Empathetic (Feel with one's physical, emotional and spiritual brokenness to meet one's needs)



Rick Richardson: Christian faith has harmonized rational and non-rational elements in God's incomprehensible love, and a profound encounter with God needs the rational brain and irrational heart to be united and synergized for divine healing to take



The Holy Spirit will Guide Your Way to place.



Listen to and Obey the Voice of the Spirit

3. EXPERIENTIAL KNOWLEDGE

Expressing Attitudes of Compassion, Kindness and Humility while Listening to and Obeying the voice of the Spirit of God (Attend to the pain of others and offer a simple kindness or a prayer of healing)



Compassionate Love Meets the Need of Others



Sjogren understands that an accurate view of the power of God's kingdom is depicted in the story of the Good Samaritan (Luke 4:18-19). God's inflow of anointing connects to the outflow of the believer's love-filled efforts to heal the sick.¹³ **Randy Clark** views Christian healing in Divine revelation as hearing God's voice out of fellowship with Him

¹³ Sjogren, *Conspiracy of Kindness*, 95.

while being led by His Spirit. This fellowship is a personal relationship between God and believers based on God's compassionate love and faith by the power of the Holy Spirit—the Spirit who is personally different from impersonal “magnetic energies” or a “life force.”¹⁴ God's reign comes through the personal Jesus and the Spirit on earth as believers proclaim with praise.¹⁵

4. RECIPIENTS

Recipients begin to understand that Compassionate Love is Living and Active.



77. ¹⁴ Randy Clark, *Healing Energy: Whose Is It?* (Mechanicsburg, PA: Global Awakening, 2013),

¹⁵ Clark, *Healing Energy*, 79, 86.

5. FRUITS

Love in Action Draws Many to God (Jesus' Power of Love is Transformational, Replicable and Multipliable)



A missionary, **Rolland Baker**, rejects the mere abstract nature of ministry because people need God's presence of joy, peace and love.¹⁶ The reality of God's presence through a direct relationship with Him is the foundation of his ministry against demonic attack, threats, disappointments, failures and the opposition of government. Like Clark, he maintains that relationship with God brings heaven to earth, and imparts to them a deep level of satisfaction. Through this relationship, the miracles, revival, renewal, manifestations of the Spirit and joy come alive in human life.¹⁷ The outcome of this relationship is that a person satisfies Jesus' longing to heal the sick, raise the dead, cleanse the lepers and cast out demons.

¹⁶ Baker, *Toward a Biblical "Strategy" of Mission*, 91.

¹⁷ Baker, *Toward a Biblical "Strategy" of Mission*, 93-97.

- 5) Five Steps Prayer and Engaging Divine Encounter in attitude (1 hour 20 minutes)¹⁸

PRAYER FOR HEALING¹⁹

1. Interview
 - What is your name?
 - How can I pray for you?
 - How long have you had this condition?
 - Do you know the cause?
 - What do you think you have this problem?

The purpose is to determine the root cause of the infirmity or sickness. Possible roots: an afflicting spirit; sickness rooted in the soul (Psychosomatic); or natural causes such as accident, injury, or disease. Ask probing questions.

- Do you have doctor's diagnosis?
- Do someone cause this condition? Have you forgiven him or her? (Unforgiveness can be a major hindrance to healing.)
- Do any significant or traumatic event happen to you when (or within six months or a year before) this condition started? (Before praying for physical healing you may need to help the person with unforgiveness, or with emotional wounds such as fear, shame, and rejection.)

DEPEND ON THE HOLY SPIRIT—quietly ask Him if He has anything to show you about the condition or its cause. Listen to Him!

2. Prayer Selection

PETITION – “Father, in Jesus’ name I ask You to heal the inflammation in Joe’s knee and take out the swelling and pain.”

COMMAND – “In the name of Jesus I command the inflammation in Joe’s knee to be healed and all swelling and pain to leave.”

USE COMMANDS WHEN:

- Breaking a curse or vow
- Casting out an afflicting spirit or other spirit
- You have used petition prayers and progress has stopped
- You are led by the Holy Spirit
- A word of knowledge or other circumstance indicates that God wants to heal the person immediately

3. Prayer Ministry

- A. Audibly ask the Holy Spirit to be present with His guidance and His healing power

¹⁸ Todd Hunter, *Christianity Beyond Belief Following Jesus for the Sake of Others* (Downers Grove, IL: IVP Books, 2009) 137.

¹⁹ Randy Clark, *Prayer for Healing and Prayer for Deliverance* (Mechanicsburg, PA: Gloval Awakening, 2010), 1. Excerpted from Randy Clark’s Five Steps of “Prayer for Healing.”

- B. Ask the person not to pray but instead, to close his/her eyes and focus on his body. It's a time for him/her just to receive.
- C. Ask him/her to interrupt you and tell you if he/she feels something: heat/electricity/trembling, etc. (About 50 % of people being healed feel something).
- D. If indicated, have the person confess any sin (unforgiveness, anger, etc.) and/or pray for the person's emotional healing before praying for physical healing.

Tips

- Keep your eyes open, to see God's touch
- Use short, specific prayers
- Try different kinds of prayer
- Be loving! Be persistent!
- Follow any leading of the Holy Spirit
- Always pray in the name of Jesus
- Don't preach or give advice
- If a specific prayer brings improvement, keep using it immediately
- Pray for symptoms and cause, if the cause is known
- Periodically ask, "What is going on?"
- Remember; Trust the Holy Spirit, not the method
- Thank God for whatever He does (You cannot thank God too much!)

4. Stop and Re-Interview

Keep listening to the Holy Spirit and stop to re-interview, if pain moves around or increases during prayer or if a condition has existed a long time, consider casting out an afflicting spirit, if you are not making progress, consider interviewing the person further;

- Would you try again to remember any significant event?
- Have any other members or your family ever had this condition?
- Do you know of anyone who is very angry at you?
- Have you ever participated in any kind of Satanic or other occult activity?
- Has any in your family been a member of the Freemasons?
- Have you had other accidents? (He or She may be accident-prone.)

5. Stop Praying When;

- The person: A) healed or B) wanting you to stop
- The Holy Spirit tells you to stop
- You are gaining no ground and receive No Other Way to Pray.

6. Post prayer Suggestions:

After praying, it is beneficial to give helpful follow-up instructions or exhortations.

- Encourage the prayee from Scripture
- Share appropriate lifestyle changes for maintaining healing and to prevent problem re-occurrence.

- If someone is not healed or is only partially healed, Do not accuse the person of a lack of faith or of sin in his/her life as the cause
 - Prepare the person to resist any further attack after healing
- 6) Reading Assignment: Chapter I Passion and Compassion (Love & Power)
 - 7) A teacher for healing of the School of Supernatural Ministry at H-Rock gave a testimony and has prayed for imparting his compassionate love to each and all of participants.
 - 8) Two testimonies presented from participants.

Second Week

- 1) Soaking Prayer with reckless devotion: Remaining Plugged In (30 minutes)
- 2) Watching YouTube: Randy's healing Service in Brazil (10 minutes)
- 3) Discussion Session (20 minutes): Compassion and Attitudes in Healing Ministry
- 4) Reading Assignment: Chapter III Going Even Lower (Core Values 10 minutes)
- 5) The researcher reinforced the understanding of Jesus' compassion in healing ministry, practicing soaking prayer in worship and prayer for healing and compassionate attitudes. (1hour)

Third Week (Sunday: focus group meeting)

- 1) Soaking prayer with reckless devotion: Let God Break In (30 minutes)
- 2) Discussion Session (30 minutes): Compassion and Attitudes in Healing Ministry
- 3) Watching Randy Clark's Healing film and Self observation report
- 4) Reading Assignment: Chapter IV Not by Might (On the Road)
- 5) The researcher visited participants' ministry sites between 2nd and 3rd week to witness the result of healing and re-enforcing the study of compassion in the presence of God in a natural way without pressure (50 minutes).

Fourth Week

- 1) Soaking Prayer with devotion: The Evidence of Heaven's Presence (30 minutes)
- 2) Discussion Session (20 minutes): Compassion and Attitudes in Healing Ministry
- 3) Reading Assignment: Chapter II The Cup of Joy and Suffering (Practical Love)
- 4) The researcher reminded participants of practical love in healing ministry.

Sharing Researcher's Purpose of the Project

This project creates a curriculum that will enable the leaders/healers of H-Rock Church to grow in the understanding and expression of compassionate love in intimacy with God and to become more effective in the healing ministry. The experiment tested the hypothesis that a four-week training event concentrating on Jesus' compassionate

love, soaking prayer in worship, and praying for the sick, would significantly deepen participants' love of God, their love of one another, and their ability to pray more effectively for the sick. The result would be a greater percentage of people healed by their love in action.

Devotional material with worship music for soaking prayer (1st week)²⁰

It's Going to Cost You (239)

I believe in the destinies of young men and women with fire in their eyes who come to me begging to be "sent out." But I always tell them there will be a cost. I have had people say to me, "Heidi, send me into the Congo. God has anointed and called me to rescue child soldiers." Whatever their nationality, whether they are Brazilian, Italian, Russian or French, if they come to me asking, I think seriously about sending.

Many times we have sent young missionaries out with passion in their hearts and a bit of money in their pockets, carrying nothing else but the prayers of saints. They come back alive and well, shining with the glory of God and telling us about the many exploits they achieved in His name. It is a truly beautiful thing.

Do you know who my heroes of the faith are? They are these young, spirited people who know the cost but go anyway. They are my heroes because they are fearless lovers of God. They are reckless in their devotion, totally abandoned to the cause and utterly sold out for souls. They are my kind of people.

Others may wonder if they are ready enough, wise enough, prepared enough or fit enough for such a journey. But my question is, "Are any of us?" We can always make the excuses of some whom we've read about in the gospels.

Jesus said to another man, "Follow me." But he replied, "Lord, First let me go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." Still another said, "I will follow you, Lord; but first let me go back and say goodbye to my family." Jesus replied, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God." (Luke 9:59-62)

We live by these verses. I don't want to be someone who—when Jesus says, "Follow me"—answers back, "Let me first..." "I want to follow, and I want to be ready and willing to count the cost. What about you?"

²⁰ Heidi and Rolland Baker, *Reckless Devotion: 365 Days into the Heart of Radical Love* (Bloomington, MN: Chosen Books, 2014), 247, 127, 229, 140, 179. These were the 1st week supply excerpted from the book "*Reckless Devotion*" for participants' meditation. During training event, the researcher randomly chose five subject of meditation material from the meditation book, *Reckless Devotion* and sent them out to the participants to use on a weekly basis.

Lost and Found (221)

The Bible contains so many passages about things being lost and found. Wherever I go, I urge people to understand God's heart for the lost. There really is such a thing as being lost, and there is also such a thing as being found. I ask the Holy Spirit to reveal it to people. And He loves to do it. Some of us need a reality check on this issue, because we have stepped away from the urgency of it. We have chosen instead to busy ourselves with mere trifles and not use our days in eternal and lasting ways. I know why I am on earth, and I constantly need to remind myself. Many things could distract me from my ultimate life goal and purpose. I have to keep the lens of my focus clear.

My purpose is adoring the One Who is worthy and bringing the lost into a place where they know He has found them. They are the pearl He gave everything for. They are just as important to Him as I am. They are the apple of His eye and the object of His affection. Maybe we need to pray more regularly, "Lord, break my heart with what breaks yours."

The evangelist Sammy Tippit is said to have written, "Too many in the West desire to know the manifest love of God without the manifest holiness of God. We have lost the message of repentance. Now the Church in the West is the sleeping Giant. The Church in the East sends a strong message: 'The repenters must repent!'"

We need God's help to understand our own personal mission in this world and to be able to make a difference for Him—not out of duty but out of sheer joy. The good news is we have everything we need. All the resources of heaven are ours in Christ Jesus. Heaven contains enough passion, gifting, anointing, worship; purpose and glory for each of us have all we need and more.

Come Closer (119)

- Holy Spirit is working diligently in your life to produce a good heart—a heart that is hopelessly in love with Jesus.
- We can easily get sidetracked by the cares of life, the many needs we have, the needs and problems of others, but we mustn't lose sight of the fact that central to our lives is our great love affair with our Savior. Life is all about Jesus, Jesus, Jesus.
- Holy Spirit is also working to give you a hungry heart—a heart that is restless until it finds rest in the presence of God. A heart that is restless in its pursuit of and delight in Jesus.

Allow Holy Spirit to stir your heart, to warm your heart whenever your passion begins to wane, to excite your heart with all the possibilities of the adventure that is following Jesus.

Abiding (132)

We are concerned into the vine, grafted into Jesus. John the apostle wrote the beautiful passage about abiding in Jesus. It explains so clearly how we ought to function. We stay connected to Jesus, and He causes us to be fruitful. We cannot be fruitful if we chop ourselves away from the vine and try to function on our own. We would not last more than a few hours before we withered and died from lack of spiritual sustenance. “Remain in me, as I also remain in you,” Jesus says. “No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me” (John 15:4).

However, if we remain connected, abiding in Jesus, we are greatly fruitful: “If you remain in me and I in you, you will bear much fruit” (John 15:5, emphasis added). He is our source of life, strength and fruit. Biding is a discipline we need to learn and practice more. It means, “to stay with, to remain, to rest, to dwell, to be firm and immovable.” The demands of modern life mean we are always in a rush. We rush over everything, even our words. Abiding is somewhat counter-cultural to the Western mind. We do not tend to stay still for very long. But most of the workings of God’s kingdom are counter-cultural.

In the creation account of Genesis¹, we read that God created the heavens and earth in six days, forming man on the last day before having a day off. The implication of this is that man’s first day on earth was a day of *REST*.

Most people work all week and then rest. The kingdom equation is the other way around. We begin in the place of rest; then we work. We are not to rest from our work, but work from a place of rest.

FIRST, WE *ABIDE*, and then, *SECURE in our IDENTITY and CALLING*, we *DO*. This is the way to bear real fruit.

The Secret of Staying Love (171)

People often ask me, “How do you continue to stay in love with the Lord like you do?” Really, it is very simple. I do it the same way people have always stayed in love.

- I spend time
- I listen to Him
- I let Him love me
- I thank Him for the things He does for me.

I love just spending time in Jesus’ presence, with no agenda other than being with Him, worshipping Him, being in tune with His heartbeat. I talk to Him; I listen; I worship. I let Him fill me with His love. I do not look at my watch when I pray. I have no idea how to compartmentalize God. I do not separate out my time with God and say, “Here You go, Lord. This is Your special time.” All my time is His time. He is my everything. He is like breathing to me.

How could I say to the One I most love: “You can have this half hour, but I am busy; I have a lot of stuff I need to do today.” I would not dream of it. If we treated our

souses like that, our marriages would not survive long. Jesus is the One who loves us more than anyone, the One Who gave His life to save ours and has invested His entire being in loving us completely. Surely this demands our full commitment in return?

But more than all of that, I stay in love with Jesus because the more I get to know Him, the more incredible I realize He is. Just when I think I know Him pretty well, another layer of incredible, under passed beauty and majesty is revealed. His love and grace know no bounds. We have barely scratched the surface. One reason couples stay in love and married for so long is they keep discovering new things about each other, so it never gets boring. This is our Savior. There is always something new to discover and be thrilled by.

THIS is how we STAY in LOVE.

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